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No. 1

Present Theological Trends

(A Review Article)

BY DALE MOODY

Southern Baptist Theological Seminary

A generation ago Christian theology stood between a petrified forest and the hot winds of the desert. What was known as orthodoxy, with a few notable exceptions, had become a fixed system of doctrine that resisted all innovation; and to many vigorous minds the picture presented was that of "a painted ship upon a painted ocean." The breezes that blew were for the most part the scorching winds of a limitless criticism that played upon Protestantism. This theological movement, denounced by the devout as "modernism," has today degenerated to the point that professed "modernists" are becoming as scarce as Mohicans. Of course there are extreme fundamentalists who still regard all theologians "modernists" who deviate "one jot or one tittle" from their tight little system. But recent theological literature indicates that the serious study of systematic theology is in a robust state of health. This is especially true in the four systems reviewed in this article.

It is the purpose of this review of some recent theological literature to call attention to definitive works by representative thinkers of four types of current theology. It happens that the Roman Catholic theology comes out of Britain, the dispensational theology from the United States, the Lundensian theology from Swedish Lutheranism, and the Barthian theology from Swiss Calvinism. These are four of the theological systems that will continue to gain adherents in the present generation. Besides these, of course,

there are other important theological movements, but these four are producing an abundance of theological literature.

I. ROMAN CATHOLIC THEOLOGY

The first review is concerned with a composite Roman Catholic theology originally published as separate volumes in the *Treasury of the Faith* series but now edited by Canon George D. Smith in two volumes under the title *The Teaching of the Catholic Church*.¹ This edition is in two volumes, beautifully printed and well edited, clear and concise, and includes every article of Catholic faith. A more attractive presentation of a theological system could hardly be possible. The Roman Catholic Church owes a great debt to both publisher and editor for this reprint. May it stimulate some British and American Protestants to produce a work of the same quality!

In many parts of a work of this type the honest Protestant will learn much, but if he is a genuine Protestant he will find it impossible to agree at several crucial points. Four of the most important points are the conceptions of faith, God, the soul, and the sacramental system. In all of these the Roman Catholic Church finds its foundations in the philosophical and theological presuppositions of St. Thomas Aquinas (1225-1274), especially as he gives expression to them in his *Summa Theologica* and his *Summa Contra Gentiles*.

The idea of faith. Hugh of St. Victor (1096-1141), in his famous work *De sacramentis*, declared that things may be from reason, according to reason, above reason, or contrary to reason.² Things from reason and things contrary to reason do not admit of faith, so only those things which are either according to reason or above reason can be applied in Christian theology. Adopting this distinction, St. Thomas constructed a system in which part is natural theology and part is revealed theology. But from a biblical and Protestant point of view this vitiates the true relation between revelation and faith. Canon George D. Smith describes faith as follows:

For our present purpose, then, it will be sufficient to describe the act of faith as that act whereby, on the authority of God, we give mental assent to a truth which he has revealed. All that is involved in such an act will form the subject of the succeeding section, but here it should be noted that the motive of assent is not the intrinsic evidence of the statement itself, but the authority of God who makes it; in other words I believe simply because God has said it.³

Biblical and evangelical theology is unable to accept this fundamental conception of faith. First, because of the true nature of Christian faith, the idea that the act of faith is "mental assent to a truth" which God has revealed is insufficient for saving faith. In fact it is possible to give mental assent to a whole systematic theology and be no Christian at all. Faith is a personal response to a personal revelation, and that is far more than mental assent to a dogma. The rational nature of his view is clear from a statement of St. Thomas: "Man would not believe (revealed truth) unless he *saw* that he must believe it." This is a very different idea of faith from that of St. Anselm (1033-1109), in his *Proslogium*: "For I do not seek to understand that I may believe, but I believe in order to understand. For this also I believe,—that unless I believed, I should not understand."⁴ What has happened to divide St. Anselm and St. Thomas is the coming of Aristotle into Catholic theology. Aristotelianism is blind to the biblical view which declares that "without faith it is impossible to be well-pleasing unto God: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11:6).

A second point of criticism of this idea of faith is the interpretation of truth. Truth is to be accepted, not because of the intrinsic evidence of the statement itself, but on the authority of God who makes it. How can "the truth as it is in Jesus" ever be conceived so that the "intrinsic evidence" is different from the authority of God? So externalism can lead only to truths about God. It is a real question whether

such methods can ever lead to the truth which to know is to live, to the personal encounter with him who is the Truth! Truth to Roman Catholicism is "that aspect under which being is knowable or intelligible to mind."⁵ Contrast this with the statement "Grace and truth come through Jesus Christ."⁶

The idea of God. St. Thomas Aquinas, in his *Summa Theologica*, attempted to prove the existence of God in five ways: (1) from motion, (2) from the formality of efficient causation, (3) from possibility and necessity, (4) from gradation to be found in things, and (5) from the governance of the world.⁷ On the basis of this mixture of Augustinianism and Aristotelianism the modern Roman Catholic doctrine of "The One God"⁸ is founded. Reason is always the point of departure, and the conception of God is determined by this method of *analogia entis*. Just what this method is may be seen from the description given by the Rev. A. L. Reys in the book being reviewed. He says:

We think truly of all reality in terms of our own nature. When therefore we consider orders of being which are higher or lower than our own we properly employ the method of analogy.⁹

In contrast to this stands Karl Barth's theology of revelation. The Swiss Calvinist believes the adoption of this principle would mean the end of Protestant theology, and this is just what he thinks almost happened in liberalism. He says:

I regard the *analogia entis* as the invention of Anti-Christ, and think that because of it one can not become Catholic. Whereupon I at the same time allow myself to regard all other possible reasons for not becoming Catholic, as shortsighted and lacking in seriousness.¹⁰

One will not expect Barth to be canonized at some future time! And Gustaf Aulen, the Swedish Lutheran, is almost as caustic as Barth when he argues:

Even if rational arguments could be presented, they would have no reference whatever to faith.

The god whose "reality" could be thus demonstrated would be of an entirely different nature from the God of faith.¹¹

In such a brief space it is impossible to compare Catholic and Protestant statements about the attributes of God, but to do so would reveal a great gulf between the mixture of the biblical idea of God with Aristotle's Prime Mover and the attempted purification of the biblical doctrine of God.

Even in the discussion of "The Blessed Trinity,"¹² a subject which is the very foundation of Karl Barth's *Dogmatik*, there is a great difference between current Catholic and Protestant theologies. The Roman Catholics start with a God of natural theology and move from that into the realm of revealed theology where they find "The Blessed Trinity." Karl Barth starts from "The Triune God" and never departs from this point. In fact his voluminous work is an elaboration of what it means to believe in "The Triune God." This is a fundamental difference!

The idea of the soul. St. Thomas Aquinas, and all Roman Catholic theologians down to this day, had three arguments about the soul. These were all within the realm of natural theology. They were the spirituality, the freedom, and the immortality of the soul. Being immaterial, the soul is spiritual; being self-determined, the soul is free; and being simple the soul is immortal. It is the third argument which presents confusion. Roman Catholic theology teaches that, after God made man, a "supernatural grace" was bestowed "which raised Adam to a higher state and nobler dignity."¹³ This shows, so it is argued, that immortality and integrity did not belong to Adam by virtue of human nature, so that these were lost by the Fall and may be restored by grace. But does death apply only to the physical life of man? This seems to be the idea expressed in the discussion on "Divine Providence" by Rev. Richard Downey. He says:

To man alone, of things of earthly mould, is vouchsafed a life beyond the grave, a conscious existence after the dissolution of the physical compound, a

personal immortality. Throughout the eternity which lies beyond the portals of earth, the immortal soul of man must glorify God; either in his infinite goodness by union with him in Beatific Vision, or eternally separated from him in hell, in vindication of infinite justice.¹⁴

Two things are contrary to biblical revelation in this view. The Bible never thinks of the consequences of human sin primarily in terms of physical dissolution. Second, the Bible knows nothing of the immortality of the wicked. To teach such is a hopeless confusion of survival after death with immortality. Yet, because of the confusion, Roman Catholic theology can talk of the immortality even of the reprobate.¹⁵

The sacramental system. Most of the second volume of *The Teaching of the Catholic Church* is given to the elaboration of the seven sacraments adopted by Peter Lombard (1100-1164), accepted by St. Thomas, and officially sanctioned by the Council of Florence in 1439. Peter Abelard had recognized the five sacraments of baptism, confirmation, the eucharist, extreme unction, and marriage before penance and ordination were added to make the seven. It was, of course, the sacrament of penance that led to the corruption that called for the Reformation in 1517. In this realm of "the revealed theology" of the Roman Catholic Church Protestant faith is in more violent conflict than with the natural theology of God and the soul. It is here that the evangelical reader will find himself a stranger and a foreigner.

Emphasis has been given to the importance of St. Thomas Aquinas for Roman Catholic theology. At one point, however, there is a great departure from "the Angelic Doctor." That is the teaching on "Mary, Mother of God."¹⁶ The Immaculate Conception, one of the main teachings concerning Mary, did not become a dogma until December 8, 1854, when it was made an article of faith by Pope Pius IX. The Assumption of the Virgin Mary, another article discussed, is not yet a dogma.

II. DISPENSATIONAL THEOLOGY

Lewis Sperry Chafer's *Systematic Theology*¹⁷ is a definitive dispensational theology by the President and Professor of Systematic Theology in the Dallas Theological Seminary, Dallas, Texas. Certain forms of dispensationalism have been present throughout the history of the Christian faith, but it was not until after C. I. Scofield published the *Scofield Reference Bible* in 1909 that this school of thought became a major type of Christian theology. Dr. Chafer's theology is a faithful elaboration of the scheme of Scofield, and for that reason it will no doubt become the standard reference work for those who subscribe to that view. As Scofield was fortunate in getting the Oxford University Press to publish the reference Bible, so Chafer's work was done a great service by the beautiful printing and binding of the Van Kampen Press, a division of Hitchcock Publishing Co.

Volume I of this extensive work of 2,752 pages includes Preface, Prolegomena, Bibliology, and Theology Proper (i.e. the doctrine of God). The preface is more than the ordinary preface, because it is here that Chafer states his seven distinctive emphases. They are a divine program of the ages, the church as the body of Christ, human conduct and spiritual life, angelology, typology, prophecy, and Christ's present session in heaven. Due to the fact that systematic theologies ordinarily give little attention to these subjects this work gives much space to them. The bibliology expounds the verbal and plenary doctrine of an infallible Bible with detailed discussions on revelation and inspiration, canonicity and authority, illumination and interpretation, animation and preservation. The doctrine of God follows the same general pattern as the Roman Catholic work on *The Teaching of the Catholic Church*. Chafer uses the term "Theism" where the Catholic writer used the term "The One God" and the term "Trinitarianism" where the Catholic writer speaks of "The Blessed Trinity." It is here that one can see how the biblical realism of both Aulen and Barth

moves far beyond the traditional scholasticism of the Catholics and Chafer. Barth is especially caustic in his criticisms of a side line theology of theism! The only doctrine of God he knows is the doctrine of "The Triune God."

Volume II is on angelology, anthropology, and hamartiology. In 121 pages the author covers all the biblical teaching on angels with special emphasis on Satan (pp. 33-112). The treatment of the doctrine of Satan is for the most part a reproduction of the well-known book written by Dr. Chafer several years ago. Dr. Chafer is correct in saying that angelology has been neglected in Protestant theologies, but in the two volumes of *The Teaching of the Catholic Church*—pp. 248-285 are given to the subject. The doctrine of man is much nearer the Roman Catholic view than the doctrine of God, and it is the opinion of this reviewer that C. C. Martindale (pp. 286-319 of *The Teaching of the Catholic Church*) solves scientific difficulties in a more satisfactory manner than does Chafer. Martindale's views can live much longer in a scientific world. On the doctrine of sin Chafer gives more attention to Satan in relation to sin than does the Catholic writer B. V. Miller.

This parallel, however, can not be continued in the doctrine of salvation in Volume III (Soteriology), for here Chafer rings the bell on salvation by grace. This is what those who have read his two books on *Grace and Salvation* would expect. On the doctrine of salvation President Chafer is no doubt at his best! Most of Chafer's views could be called modified Calvinism, but he finds it impossible to accept Calvin's view of limited atonement. Consequently, his doctrine of election is more evangelical.

Volume IV includes Ecclesiology and Eschatology. The Church is both an organism and an organization to be distinguished from Israel in the economy of God. The teaching on the body of Christ is good, but it does not possess the depth of such works as L. S. Thornton's *The Common Life in the Body of Christ*. The teaching on last things details the dispensational system of Scofield. It is here that current biblical eschatology is sure to disturb the charts of dis-

pensational theology, but it is good that some school has kept alive Christian eschatology.

Volume V is on Christology and covers some of the same ground as Volumes I and III. The logical arrangement here is unsatisfactory, but the Christology is a complete and conservative treatment of the Christ from eternity to eternity. But here again there are current biblical treatments that penetrate deeper into the person and work of Christ.

Volume VI on the doctrine of the Holy Spirit (Pneumatology) is basically the reproduction of the author's older book on *He That Is Spiritual*, and the same vital teaching is continued here. This volume compares favorably with Volume III, and perhaps from the point of view of distinctiveness this is the best volume of all. Whether the reader goes all the way with dispensational theology or not, this volume will enrich the spiritual life. It is here that the reviewer must register a long personal debt to the pious and devout author. Volume VII is a doctrinal summarization and VIII is the index.

Despite the fact that the personal piety and love for the Scriptures displayed by the author have for many years been a wholesome influence on the reviewer, the chief objections against the work is that the conservative tendencies of the author have not allowed him to bring every article of faith to the perspective of biblical revelation. The lack of a complete reformation from scholasticism, decried by the author, is still lacking here!

III. LUNDENSIAAN THEOLOGY

Gustaf Aulen, Bishop of Strängnäs in Sweden, illustrates a third trend in theological thinking today. His *Christus Victor*, a classic study of the three main types of the idea of the atonement, was first published, in the translation by A. G. Hebert, by the Society for Promoting Christian Knowledge (London) in 1931; but wide interest in the theology at the University of Lund came with the publication of

Nels Ferre's *Swedish Contributions to Modern Theology* in 1939. Aulen's *Church, Law and Society* was published by Harper in 1948. The language barrier, however, has deprived the average American theologian from reading the great contributions of this school. It is, therefore, a signal event in theological thought that the Muhlenberg Press in Philadelphia, Pa., is promoting the translation and publication of a series of Swedish theological works. The first book in the series is Gustaf Aulen's systematic theology, *The Faith of the Christian Church*.¹⁸

In this work an effort is made to move beyond the two main types of Protestant theology: fundamentalism and modernism. Aulen says:

The first has had a scholastic or a pietistic character, and sometimes it has tried to combine both of these attitudes. The second type has reinterpreted Christianity according to the viewpoint of idealistic philosophy and a rather vague humanism. In reality both of these types have been equally incapable of accomplishing the theological task of understanding and explaining the Christian faith. In both cases the radical realism of Christianity has been obscured. The alternatives seemed to be either narrow-mindedness or a disintegrating misinterpretation. (Preface)

From this point of view he attempts the construction of an evangelical theology that is both ecumenical and purely scientific. He believes he is ecumenical because he does not plead the cause of any one party and scientific because he "analyzes the Christian faith as it actually exists." (p. 6). This he does by "penetrating through shifting forms to the underlying fundamental religious ideas" and at the same time remaining "uniquely and essentially Christian." (p. 6).

The idea of faith. Mention was made of Aulen's conception of faith in the review of Catholic theology. And indeed this is no subordinate theme, for the first of the four parts of his book is devoted to "Faith and Theology" (pp. 3-114). Faith is conceived from two points of view:

On the one hand, it implies that man is subdued and dominated by God; on the other, that man turns toward and commits himself to God. This paradox means that in the first place, faith is grounded in "the divine revelation," and in the second place, that this revelation can be apprehended only by the eye of faith. (p. 22).

Faith is both trust and assent, and the exclusion of either is a falsification of faith. Trust is fundamental, but it must be *understood* as a theocentric fellowship with God and not as a contradiction to assent. Christian faith is not irrationalism. (p. 26f). The second distinctive emphasis on faith is the belief that revelation and faith are corresponding concepts. (p. 29). God reveals himself through nature and history, but the decisive revelation of God is in the incarnate and victorious Christ. He is the "absolute center" in this "context of revelation" which reaches back into ancient history and forward into the future. (p. 33).

The idea of God. For Aulen and other Lundensian theologians the supreme statement about God is that God is *agape*. In fact these theologians more than any other have explored the meaning of love in all directions. This reviewer will never forget the Christian experience that came to him during the two days he pored over the pages of Anders Nygren's classic, *Agape and Eros*.¹⁹ It is no doubt one of the ten great theological works of the twentieth century and the greatest exposition of love ever written. The recent report that it is to be reprinted in one volume should stimulate new interest in this profound study. Aulen follows the thesis that the dominant center of the Christian conception of God is the love which is spontaneous and self-giving. God's love is not called forth by anything outside itself because its character is defined by the cross of Christ (p. 130). The background for this conception of God is holiness which Aulen says has a fourfold significance.

It asserts the purely religious character of the idea of God (in contrast to moralism and ethicism), the majesty of God (in contrast to eudaemonism), and his unfathomableness (in contrast to rationalism),

and it repudiates all attempts to identify the divine and the human (in contrast to mysticism). (p. 120).

But the greatest chapter on the doctrine of God is "The Sovereignty of Love." Here it is argued that every approach that separates power from love is foreign to faith and below the Christian level, and around this center the attributes of God are discussed. Sovereign love unifies the Christian conception of God. (p. 153).

The idea of atonement. Aulen's *Christus Victor* has already been mentioned as a classic on the atonement, and *The Faith of the Christian Church* furnishes a systematic statement of the Lundensian view. The work of Christ is the finished act by which God reconciles the world to himself. This act is first of all a victory over demonic powers which enslave humanity, but as an expression of divine judgment God is reconciled through this act. This is the way of "self-giving, suffering, and vicarious divine love." (p. 223). The world, the flesh, and the Devil are grim realities over which the cross of Christ alone is victorious. Beyond this victory is God's act of exaltation. Indeed, the work finished on the cross becomes through the exaltation a continuous activity" (p. 245). It is not, however, through the exaltation that the work becomes victorious. The victory is through the cross. The exaltation "unveils, reveals, and realizes the victorious deed contained in his finished work." (p. 245).

The idea of fellowship. The last of the fundamental ideas that can be mentioned in this review is the idea of the church as a fellowship of love. This divine fellowship is realized through forgiveness. "The forgiveness of sin," Aulen says, "is that divine act through which divine and sovereign love subdues sinful man and incorporates him into fellowship with God." (p. 288). Forgiveness is paradoxical because it is the expression of divine love which stands in opposition to man's sin and yet receives man into its fellowship. The fellowship which is established contains regenerative power which "expresses itself negatively in a struggles against sin and positively in the fact that man

is commissioned as the servant of divine love." (p. 301). On this foundation of divine fellowship the doctrine of "the church of God" is based. The church is far more than a human organization. It is "a creation through the act of God in Christ" or "a fellowship created by the Holy Spirit." (p. 329). No uniformity of organization, doctrine, or life can be substituted for this unity of the Spirit. (p. 336). The Bishop concludes that "the demand for a uniformity in life is contrary to the variety of human life in the world and would serve to disrupt rather than to unify the church." (p. 341).

This great systematic theology is not, however, without weaknesses. His treatment of the law is not altogether satisfactory. With Anders Nygren he makes the contrast between law and love too radical. It is hardly true that "the relation to God within the covenant is a legal relationship." (p. 39). Walter Eichrodt's great *Theologie des Alten Testaments* hardly agrees with such a conclusion. Such extreme conceptions of love can plunge into Marcionism. Again, the exposition of "The Sacrament of Prevenient Love" (pp. 379-385) can hardly be said to be beyond the position of a party in "The Church of God." Bishop Aulen practically admits that baptism was not originally infant baptism, but he attempts to justify infant baptism on the basis of prevenient grace. He thinks nothing "can take the place of infant baptism as a means of grace through which the church is founded." (p. 381). It is at this point that Karl Barth comes to a more courageous conclusion when he bluntly says:

From the standpoint of a doctrine of baptism, infant baptism can hardly be preserved without exegetical and practical artifices and sophisms—the proof to the contrary has yet to be supplied!²⁰

A third weakness in this volume is the neglect of eschatology. The content of this section is too brief for a book of this scope. It should be remembered, however, that the Lutheran theologian Paul Althaus has produced one of the

most famous books on eschatology in our day.²¹ So it can not be said that Lutheran theology is not interested in eschatology. And certainly Aulen has produced one of the best books on systematic theology.

IV. BARTHIAN THEOLOGY

The last type of theology with which this review of theological literature is concerned is illustrated by the many writings of Karl Barth, since 1935 professor in the old Protestant city of Basel, Switzerland. His *Dogmatics in Outline*²² serves at once as a sign of the progress of his thought since earlier translations and as an introduction to the untranslated volumes of his systematic theology.²³

The idea of faith. *Dogmatics in Outline* is Barth's third exposition of the Apostle's Creed, but it is not a duplication of the two previous books. Beginning with the phrase "I believe," Barth gives about one-fourth of the book to the exposition of the meaning of faith. He sees three elements in faith. First, faith is trust. He says:

Christian faith is the gift of the meeting in which men become free to hear the word of grace which God has spoken in Jesus Christ in such a way that, in spite of all that contradicts it, they may once for all, exclusively and entirely, hold to his promise and guidance. (p. 15).

Because genuine faith is eternal, the temporary believer does not know what faith is; because faith means holding to God exclusively, it is *sola gratia* and *sola fide*; and because faith is holding entirely to God's Word, it is concerned with the whole of living and the whole of dying. (pp. 20f.). In the second place, faith is knowledge. Much shallow talk has come from liberals and fundamentalists about Barth's irrationalism, and all such should read ch. 3 of this little book. "Christian faith," declares Barth, "is not irrational, not anti-rational, not supra-rational, but rational in the proper sense." (p. 23). The proper sense in which faith is rational is "the illumination of reason in which men become

free to live in the truth of Jesus Christ." (p. 22). The point at which this truth starts is "the Resurrection of Jesus Christ from the dead." (p. 25). And here is wisdom, a wisdom "which is knowledge by which we may actually and practically live." (p. 25). The proclamation of the church is no enthusiastic babbling. The third meaning of faith is confession. Because faith believes in God the Father, the Son and the Holy Spirit it cannot refuse to become public. (p. 29). This public confession is first the confession within the church, "the language of Canaan," but it must also become a confession of our faith to the world. (p. 31). This is the translation of faith into the common language of the world.

The doctrine of God. Barth's *The Doctrine of the Word of God* is no doubt the greatest treatise on the doctrine of the Trinity that has ever been written, but he is no less powerful on "The Reality of God" in Volume II of his *Dogmatik*. *Dogmatics in Outline* gives some taste of this teaching on God. In the chapter on "God in the Highest" he argues that the living God of the Bible is unprovable, inconceivable, and unsearchable because he is known by faith. (p. 38). He is known as he reveals himself through his own free love. In the next chapter he continues on "God the Father," and here he says:

The One God is by nature and in eternity the Father, the source of His Son and, in union with Him, the source of the Holy Spirit. In virtue of this way of being of His He is by grace the Father of all men, whom he calls in time, in His Son and through His Spirit, to be His children. (p. 42).

The theism of the Catholics and Chafer looks very thin beside these declarations, especially as they are elaborated in the *Dogmatik*. The chapter on "God Almighty" describes the power of sovereign love much as Aulen does in the chapter on "The Sovereignty of Love." God's power is different from powerlessness, is superior to other powers, and is victoriously opposed to "power in itself." (p. 46). God the Creator "does not grudge the world, distinct from Himself, its own reality, nature and freedom. His word is

the power of its being as creation. He creates, sustains and rules it as the theatre of His glory—and in its midst, man also, as the witness of His glory.” (p. 50). These brief chapters, of course, form only a summary of the several hundred pages in Barth’s *magnum opus*, *Die kirchliche Dogmatik*.

The Virgin Birth. Because many modern theologians, including Emil Brunner, found difficulty in finding a theological basis for believing in the Virgin Birth, the question has often been asked concerning Karl Barth’s position. Barth had come through from the start with a ringing affirmation of the deity of Christ, but so had Emil Brunner. What would Barth do with the Virgin Birth? That question was fully answered as far back as 1939 when Barth published the second half of the first volume of his *Dogmatik* and included a beautiful chapter on “The Miracle of Christmas” (*Das Wunder der Weihnacht*).²⁴ In this chapter he rejected Brunner’s conclusion and affirmed the Virgin Birth. But the word went around again that Barth refused to defend the doctrine any longer. For the reader who has this question about Karl Barth’s theology, ch. 14 of *Dogmatics in Outline* will give a clear answer. It is not so detailed as the statement in the *Dogmatik*, but the answer is certain. The Virgin Birth means “that God of free grace became man, a real man.” (p. 96). But was the human agent of procreation excluded? Yes! Barth declares that, in the biological sense, “the man Jesus Christ has no Father” (p. 98) and that the “male is excluded” and had “nothing to do with this birth.” (p. 99). “This is the miracle of Christmas,” he declares, “the miracle of the procreation of Jesus Christ without a father.” (p. 99). His view is concluded with a vigorous warning.

One thing may be definitely said, that every time people want to fly from this miracle, a theology is at work, which has ceased to understand and honour the mystery as well, and has rather essayed to conjure away the mystery of God’s free grace. And on the other hand, where this mystery has been understood and men have avoided any attempt at

natural theology, because they had no need of it, the miracle came to be thankfully and joyously recognized. (p. 100).

It is not possible to continue the many interesting things found in this vigorous little volume and in his great systematic theology, but the reader of the work will be stimulated to deeper Christian thinking and living by every page. The reviewer finds it impossible to agree with Barth on some issues, especially his extreme views on predestination and the image of God in man and some tendencies in his eschatology, but he is perhaps the most important Protestant theologian since Calvin. The thoughtful Christian will not neglect him.

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The Ethics of Albert Schweitzer

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Albert Schweitzer is being acclaimed on many sides as the greatest living genius. He is being compared to such men as Aristotle, Da Vinci, and Leibniz as one of the rare geniuses who appear only at long intervals to master many fields and make original and significant contributions to them. Schweitzer is a Doctor of Medicine, a Doctor of Music, a Doctor of Philosophy, and a Doctor of Theology, and he has caused no small revolution in three of these fields. In each field he has produced literary works which in themselves are sufficient to establish his fame and give him a permanent place in their histories.

Schweitzer achieved fame at a very early age, and if he had continued with academic pursuits his fame likely would have been much greater. He knew that he must work hurriedly, because at the age of twenty-one he determined to devote his life until his thirtieth year to academic studies and then to give the remainder of his life in service to suffering humanity. After considering many alternatives, he decided to forsake his professorship at the University of Strasbourg and his career as a concert organist to give his life to the natives of Africa where medical attention was so desperately needed.

A man like Albert Schweitzer naturally invites our attention and interest. One should be especially interested in his ethics, which prompted him to give his life in such sacrificial service to his fellow men. He maintains that in giving his life he found it rather than sacrificed it. His resolution was his response to Jesus' saying: "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the Gospel's shall save it." One is not left to puzzle about Schweitzer's theory of ethics, because

NOTE: A paper read before the Missouri Philosophical Association meeting at Washington University, Saint Louis, Missouri, October 28-29, 1949, by Guy H. Ranson, Head of the Department of Philosophy, William Jewell College, Liberty, Mo.

he has stated his position for us. His ethical teachings are elaborated in his monumental work, *The Philosophy of Civilization*, two volumes of which have appeared, and two volumes are yet to be written.

THE CRISIS OF CIVILIZATION

Schweitzer begins his work with a critique of modern civilization. He believes that civilization is in a state of decline, and his absorbing interest is to restore it. It should be pointed out that Schweitzer left Europe for Africa before World War I, believing that Western Civilization was decaying, while most men in the West were thinking in terms of unending progress. The dominant idea among people in Europe was that civilization had found its basis in natural science and that it would progress to a virtual utopia. Writing in 1923, Schweitzer noted that most people thought the decline in civilization was due to the war of 1914-18, and that the belief was strong that the decline was but a temporary interruption of the line of progress and would soon be overcome.

Schweitzer attacks the whole idea of material progress, and he says that it is the cause of the decline of civilization. The war was but a symptom of the decline and not its cause. The decline, which has continued with the symptom of another and worse war, is due to the fact that men have given their attention and energies to material progress to the neglect of spiritual progress. The attention and energies of men have been directed into this channel because they had lost their way, and this was the only direction in which they made any progress. They were defeated in their attempt to make spiritual progress, because they were working from false bases. Thus they worked furiously with material things and blinded themselves to their lack of real civilization with the idea of endless progress. Schweitzer says that we must recover the spiritual bases of civilization and take the true course of progress if everything is not to be lost. It is clear, he says, that the issue of a voyage depends not

upon the speed of the ship, but whether or not it holds to the right course.

Two points must be established, Schweitzer says, if civilization is to be restored. One concerns the foundation and the other the direction that must be given to civilization. The foundation must be ethics, because civilization ultimately is ethical. "If the foundation is lacking," he says, "the civilization collapses, even when in other directions creative and intellectual forces of the strongest nature are at work." Concerning the second point, he says, "What I desire above all things—and this is the crux of the whole affair—is that we should all recognize fully that our present entire lack of any theory of the universe is the ultimate source of the catastrophe and misery of our times, and that we should work together for a theory of the universe and of life, in order that thus we may arrive at a mental disposition which shall make us really and truly civilized men." What he maintains is that civilization has declined because we have no adequate ethics and world-view, and he turns his attention to the business of discovering the sound and adequate views of these which are sufficient to restore civilization.

REJECTION OF A RATIONAL WORLD-VIEW

Schweitzer says that we have lost the spiritual foundation of civilization because we have been following a world view which was in part empty and in part false. Men have been depending upon a rational world-view upon which they have sought to base life-view. This is because it has been the desire of men through the ages to find the nature of reality in that which is external and objective to man. There has arisen in the West the steadfast belief in the rationality of objective reality. This was argued by Plato and it became a matter of faith in the eighteenth century. The idea arose that we could discern the nature of objective reality and then base our lives and action upon this. If this were the case, then we could be in harmony with the purpose in the universe, and our lives would be correctly ordered.

Life was to be given a scientific basis, and thus we would be able to raise ourselves and our civilization to the point of perfection, because we would actualize in life the purpose contained within reality.

Schweitzer says that such a dream of making life perfect through a scientific ethics based upon a rational metaphysics is impossible. Discoveries of the nineteenth century proved this dream to be an illusion. We now know that no purpose can be discerned in the universe, and only the very naive still believe that a rational purpose in the universe can be found. We know that at any moment the earth might fall from its place or the waters might sweep over man. Men now recognize the fact that the universe is completely indifferent to man's life and his purposes.

Because men had based life and ethics upon a world-view, they did not know where to turn when it became apparent that a rational metaphysics was impossible. "We are falling more and more into a condition of having no world-view at all," he says, "and from this deficiency comes our lack of civilization." Having grown accustomed to believing that ethics had to be based upon a rational world-view, and then discovering that such a world-view was impossible, men abandoned ethics as the basis of civilization. They thought then that ethics was impossible, and they accepted complete relativism in ethics. Thus civilization began its decline because it lost its ethical basis. However, man cannot live with such a void because there is a natural longing within him for life-affirmation and optimism. In order to fill the void, man fell into the acceptance of the idea of material progress. The world was interpreted then as having within it natural energies and powers which were producing progress in the physical realm. In creating more complicated and efficient machines and institutions, man felt that he was fulfilling the purpose which inhered in the universe. Thus, men devote their time to material progress, and they hope that it is leading somewhere though they have no idea where.

NECESSITY OF AN AUTONOMOUS ETHICS

Recognizing that it is impossible to base ethics upon a rational world-view, we must cease trying to do this. But we must also recognize that civilization must have an ethical basis, and that we can have no civilization based on material progress and ethical relativity. What we must do is establish the basic principle of morality, which needs no support outside itself, and which unites in itself the sum total of moral demands. No one has ever formulated this principle, but elements of it have been brought to light and given out to be the whole. Thus many theories of ethics have been offered, and men have engaged in much debate over these theories which are based upon the fragments. No unanimity of thought could be reached, and no unifying principle could be reached, because men have considered to be contradictory those elements which can be united in the one basic principle of morality. In his lengthy and acute analysis of the historic theories of ethics, Schweitzer concludes that no agreement could be reached because men have been on the periphery and have not gone to the basis of ethics.

Men should learn from the history of ethics that they must find that principle which unites all moral demands and which is autonomous. They have failed to find this principle because they have searched in the wrong direction. Schweitzer says that ethics arises naturally within man because of the inner desire to affirm the life which is there. This should have taught men to go inward to find the basis of ethics, but they have persisted in going outward. In going outward they have only projected their rationalizations of the inward and have then sought to clothe their thoughts with reality. In doing this they have passed away from the psychological and subjective basis of ethics and world-view. Their views have arisen from the subjective basis, but they have failed to recognize this because they have been able to persuade themselves that their thoughts laid hold of that which was objective and external. This they have concerned themselves with that which is empty and mistaken.

The subjective and inward basis of ethics is the will-to-live. Because this is the case, we must turn from the old fruitless way and turn to the empirical fact of the will-to-live which is within us. If we do this we shall find the ethics which is not relative or empty but absolute, and we shall find a life-view with real meaning and purpose. The life-view will then give rise to world-view, and this is as it should be. Beginning with the inward basis of life, we may then affirm ethics and a life- and world-view and thus restore civilization.

Schweitzer says that we begin our lives in an unsophisticated world- and life-affirmation. Then we begin to think out problems of our existence and try to relate ourselves to the universe. We then try to get away from our subjective feelings and opinions so that we may think clearly and scientifically by forsaking ourselves for that which we believe to be objective. But we succeed only in objectifying our thought and separating it from ourselves. In doing this we forsake the very foundation and ground of thought, and we forget that we are able to think only because we are life. If we pursue our thoughts to their very end, we shall see that to objectify thought is to empty it of meaning rather than give it definite and objective content. If one follows thought to its end he will see that he must return to the will-to-live. If man really acted upon the basis of objective thought, he would end in taking his own life, because he is able to discover no objective reality which gives purpose to life. Man does not do this because because the will-to-live restrains him. Why then, Schweitzer asks, do men not give attention to the one fact of their existence, which is that man is life? The will-to-live carries within itself the life forces which must be examined. The will-to-live carries within itself the values of life and the world which can find no justification in reflection upon the external world.

When thought is thought out to the end it leads one back to the will-to-live within, and from this arises the highest knowledge. Schweitzer says, "My knowledge of the world is knowledge from the outside, and remains for-

ever incomplete. The knowledge derived from my will-to-live is direct, and takes me back to the mysterious movement of life as it is in itself. The highest knowledge, then is to know that I must be true to the will-to-live. It is this knowledge that hands me the compass for the voyage I have to make in the night without the aid of a chart." One must live out one's life in the direction of this course, but this is to raise life to its highest degree and to ennoble it. Life then is based on a solid foundation and is not left to dangle from a rope that has no support.

WORLD-VIEW DEPENDENT UPON LIFE-VIEW

The essential nature of the will-to-live is determination to live life to the full. It carries within itself the impulse to realize life in the highest possible perfection. Everywhere life tries to reach the perfection with which it is endowed. In man the craving for perfection is given in such way that we aim at raising to their highest material and spiritual value both ourselves and every existing thing which is open to our influence. How this arises and why it is given we do not know, but it is given with our existence.

The will-to-live reaches its critical point when one must think out the reflective ethics. This ethics must show the relation of the will-to-live to the world and to the practical problems of life within the world. It is the role of thought to think out all of the ideals which are given in the will-to-live. When it comes to clearness about itself, the will-to-live knows that it is dependent upon itself alone. It carries its meaning within itself, and it is not disturbed by its inability to place itself in relation to the universe. It must forever be agnostic about this, but it goes on from an inward necessity and is sufficient for itself. However, it recognizes that it is a part of the general will-to-live, and it thus has reverence for life. It has reverence for both the life which is within and the life which is around it. Thus meaning is given to all life, and the meaning is given from within outward.

Schweitzer maintains that if one begins with the life which is given within, meaning is given both to that life and to all life. One can never set up a rational metaphysics and derive the meaning of life from it. One must find the meaning of life within and then give meaning to that which is without. This is to base the world-view upon the life-view. One can know that life within is a part of Life which is Infinite and Divine. Thus one can know that life has meaning and that it is to be lived to the full. Life finds its meaning when it is lived to the full, and it could be given no greater meaning or value by supposing that it must be lived forever in another state.

Schweitzer maintains that world-view is derived from mysticism rather than rationalism. He says, "Any profound world-view is mysticism, in that it brings men into a spiritual relation with the Infinite. The world-view of Reverence for Life is ethical mysticism. It allows union with the Infinite to be realized by ethical action." In ethical activity one has union with the Ethical Divine Personality, and this is sufficient for world-view. It is as unnecessary as it is impossible to objectify the world, or even God. One knows that the world is such as to contain life which finds its meaning from within.

Though the world has no discernible meaning or purpose when considered in itself, it does have meaning when seen as the place in which life actualizes the meaning and purpose which is contained within it. The meaning and purpose of life are actualized at every moment of existence, and they are not dependent upon what an outcome in the future might be. Schweitzer maintains that Jesus was mistaken in supposing that the world was coming to a speedy end and in thinking that the ethics would be practiced on this world for a short time only. However, the ethics is given for all time, because it was such as to actualize the life which is within. One experiences God and Christ in the reverence for life, and this is sufficient for life. One simply cannot know the nature of the world or what its outcome will be, but he can know reverence for life and

that life must be lived to the full, and this is the important knowledge which is needed.

REVERENCE FOR LIFE

When one recognizes that his will-to-live is a part of the general will-to-live, he not only affirms the life which is within himself but he has reverence for all life. Thus reverence for life places one in the grasp of the Infinite Will in which all Being is grounded. Recognizing that one is in the grasp of God in the reverence for life, one then has the deepest and most elemental piety. One sees that he must be devoted to life and that he must work in every way to promote life. It is seen that to promote life is to work with the Divine as well as to preserve the very nature of the self. One must work for the success and happiness of life, but his activity does not depend upon these. One obeys the reverence for life and works for success and happiness of life even when these do not come to actualization. Ethics and civilization are based upon nothing external, but upon reverence for life which arises from within. Thus civilization is given a firm foundation in the very nature of life itself, whose expression it is.

Schweitzer believes that in one's will-to-live there is the longing for a wider and fuller life. Ethics begins in the experience of the compulsion to show to all will-to-live the same reverence that one does to his own. Herein is given the basic principle of the moral which is the necessity of thought. "It is good to maintain and to encourage life, and it is bad to obstruct or to destroy it." Good and bad can be determined by referring any act to this principle.

Schweitzer says that his ethics solves the problem of self-interest or interest in others, selfishness or altruism, which has been the great difficulty in every system of ethics. According to his ethics one simply acts so as to reverence life, whether it is his own or another's. All life actually is one, and one experiences in his own will-to-live the universal will-to-live. Each life is but a particulariza-

tion and individuation of the universal will-to-live. Unfortunately, Schweitzer says, the world presents the ghastly drama of will-to-live divided against itself. One will-to-live exerts itself against other wills-to-live, and thus there is strife and inhumanity among men. However, if one has reverence for life, he will recognize that he is under the obligation to aid all life and to seek to prevent the warfare of will-to-live. Here self and others are united and it is no longer a question of helping self or others, because ethics is the reverence for life within and without one's self. Thus there are no conflicting duties. One has but one duty, and that is to promote life.

REVERENCE FOR LIFE AND CIVILIZATION

Schweitzer thinks the basic problem is to lay down the principle of morality in reverence for life. However, he does not believe that once men accept this they will then automatically know how to act in every situation and that civilization will flow forth as a stream. Once the principle is accepted, it then becomes the role of thought to work out the ways in which men shall work together to progress in every area of life. If men keep the basic principle they will be able, however, to see what they should do and what ideals they should seek to achieve in the various relationships of life. Using the basic principle of the ethics, men will have a true criterion to measure their progress.

Men must have reverence for life, and all of their acts and institutions must be formed so as to promote life. Man must have reverence for lower forms of life. He must not take life wantonly. One may use lower forms of life to experiment in medicine, but he must never take or maim more than is absolutely necessary, and he must never cause suffering where it can be avoided.

Where human life is concerned, there is an even greater necessity to reverence it. Man must act toward others so as to preserve their lives, and not only preserve but raise

their lives to the highest possible level. One must act toward others in such way as to teach them to reverence life. He must be always forgiving, loving, compassionate. One who has reverence for life seeks to bring out the spiritual powers in men which are inherent within their will-to-live.

One must not consider material things to be ends in themselves, because these are but means whereby man actualizes the spiritual qualities of life. One should not claim the absolute ownership of property. Property is a trust that man should hold as a means for promoting life. Further, man should consider social institutions not as ends in themselves but as means to be utilized to preserve and convey the gains of man's spiritual progress. All institutions must be formed so that they may be an aid rather than a detriment to man. Man should attempt to make progress in every realm, in industry, politics, education, etc., but progress in these is determined by the increase of their ability to help man to progress in his spiritual nature. Thus institutions must not regiment man, but they must give him the largest possible life.

Schweitzer thinks that no absolute rules can be laid down and no structure of institutions can be made final for civilization. One must live always so as to promote and perfect life, and one is always thinking out the ethical ends of civilization. The structure of society will change; that which is permanent is the ideal, and society must change in the way in which the ideal will come nearer to actualization. In characterizing civilization, Schweitzer says, "Defined from outside and quite empirically, complete civilization consists in realizing all possible progress in discovery and invention and in the arrangements of human society, and seeing that they work together for the spiritual perfecting of individuals which is the real and final object of civilization. Reverence for life is in a position to complete this conception of civilization and to build its foundations on what lies at the core of our being."

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IN PREPARATION

The Philosophy of Civilization. Vol. III. **The World-View of the Reverence for Life.** Vol. IV. **The Civilized State.**

Equipment for Christian Action

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This survey of resources for moral judgment and responsible action on the front line of Christian conscience is based upon three presuppositions.

(1) The call to action and service motivated by love is an integral part of the Christian message and mission. It was the intention of Jesus to bring men into a personal relationship with God and to mark out with perfect clearness the principles of conduct in keeping with this fundamental relationship. The unifying element in his moral teaching is an active, costly, unreserved obedience to the will of God. As Troeltsch says, "The ethic of Jesus is heroic rather than ascetic."¹ Activity is a test of the genuineness of our love for God,² and every person saved by grace through faith is committed to the righteousness which Jesus set out to establish on earth.³

(2) On every hand one sees evidence that effective Christian action is needed in human society at this hour. Most of the habitable world is gripped by a revolution that carries the protest of disturbed people against economic insecurity, political injustice, and racial discrimination. American society, rural and urban, is far less Christian in its basic presuppositions and motivation than the numerical strength of the churches might indicate. Religious organizations have drifted far in the direction of secularism; and measured by the standards of the New Testament, the moral level of the churches is unquestionably low. There is, however, an appealing possibility in the present situation. In these epochal years, Christianity might become the most powerful factor in social change and influence profoundly the character of civilization both in this country and in other lands, if the men and women now affiliated with the churches should recover a vital sense of the presence of God and resolve by God's help to bridge the gap between the moral teaching of the Bible and their daily conduct.

(3) The fundamental principles of Christian living in the churches, and on the frontiers of strife in secular society, require honest and earnest study in our troubled time. What is God's relation to man and to history? What is the relation of the church to the world? What is the relation of Christian principles to the economic activities and political decisions of persons who desire to be known as followers of Jesus? What is the relation of Christian morality to the world of work where Christian workmen spend the major part of their time and energy week-by-week? Is it the responsibility of Christian citizens to withdraw from the world, conform to the world, or transform the world? These crucial questions merit more serious consideration than they have received in our pulpits and classrooms.

One sign of Christian moral concern, however, is the fact that competent and consecrated pastors and teachers here and there are teaching men and women to think deeply about the claims of justice and the social issues confronting the churches in the Southern regions of the United States. These thoughtful interpreters and advocates of the Christian way of life recognize the need of a social ethic that is grounded in the biblical revelation, related to the whole of life, and true to the Christian view of history. They understand that this world has been invaded by sin and death, that all men are sinners, and that all men must die; but they know also that the gospel of Christ proposes a radical transformation of human life to achieve God's intention and man's possibility. Their hope is based, not upon a secular program of social change, but upon the reality and the goodness of God whose will was manifested in Jesus as holy love. They are convinced that God has a purpose for the organized life of his people; that God's intervention in history, centered in the Incarnation, has made possible a new society of regenerated persons; and that members of the household of faith are responsible to God for their economic and political decisions and for the character of the social institutions which they support.

The purpose of this article is to be helpful to readers interested in the recovery of a sense of Christian moral responsibility in the churches. In addition to a passion for righteousness, what are our resources for constructive, courageous, Christian action? What knowledge and skill may be utilized effectively in our purposeful effort to improve the quality of life in the home, to build communities whose members are rightly related to God and to one another, and to work out Christian solutions of the human problems of an industrial civilization? What sources of insight and strength will enable us to accept resentment, ridicule, and even violent opposition without anger, without self-righteousness, and without despair?

I

An essential qualification for moral judgment and Christian action is an understanding of the basic nature of contemporary human society. A study of society as it is in relation to what it ought to be is a vital part of the Christian task in the world of today. Too many sermons published in the South recently are based on the assumption that man lives in a social vacuum. This is a false assumption. Man lives, not in a social vacuum, but in a close web of social relations. God has placed the solitary in families, and the individual's growth takes place in the midst of interpersonal relationships in the family, in the neighborhood, and in the community.

An understanding of these interpersonal relationships is essential to wise and effective living in our complex society. A firsthand knowledge of the solid results of sociological studies of the family, the community, and the region, will aid pastors and other religious leaders to influence growing persons affirmatively and to achieve Christian goals for group life. It is important for a moral leader to see clearly what has been, what is, and what can be, before he declares positively what ought to be in a concrete social situation.

This means that there is a place in the church library, and on the pastor's desk, for books that present the results

of scientific study of society. Moral leaders in the South, for example, may increase their knowledge of social tensions and trends and achieve perspective for their work by a careful study of UNDERSTANDING SOCIETY by Odum; ALL THESE PEOPLE by Vance; MARRIAGE AND THE FAMILY by Nimkoff; RURAL LIFE IN PROCESS by Landis; MILLHANDS AND PREACHERS by Pope; and AN AMERICAN DILEMMA by Myrdal. As Professor R. M. MacIver says, "The social scientist cannot move the world, but he may be able to learn the secrets of how the world is moved and so furnish aid and special directives to the forces on one or another side of the eternal struggle to move it this way or that."⁴

Christian ethical inquiries require empirical data regarding concrete situations, and it is to be hoped that churches will use increasingly the findings of social science in their attempt to apply Christian principles to social problems in the South. Indeed, there is much to be said for the principle, "No action without research; no research without action." Scientific analysis of a social problem provides trustworthy knowledge of the social situation and its relation to the larger social setting, the values in peril, and the possibility of constructive action. Without this knowledge, the efforts of moral crusaders to solve the problem may be ineffective, superficial, or harmful. Funds are needed to provide programs of research in our seminaries which will study with dedicated skill and thoroughness the social problems confronting the churches and the moral issues that weigh heavily upon the Christian conscience today.

II

In addition to a dispassionate study of social facts, a knowledge of the Christian norms of judgment and action is essential equipment for moral leadership today. Thomas Aquinas defined conscience as "the mind of man passing moral judgments." The minds of men in western society have been preoccupied for decades with scientific and tech-

nological advances and with war, and the moral ideals of Christianity have been obscured.

The Christian ideals of honesty and chastity, the Christian standard of marriage and family relationships, and the Christian doctrine of stewardship are challenged and in many instances openly repudiated. Recently a Dean close to the live interests of youth in one of our greatest universities told the writer that "questions of honesty, chastity, sobriety, and vocation no longer feel like moral issues to an impressive number of our students." Unfortunately, the attempt of secular minds to deny the validity of Christian moral standards has been aided enormously by the utterances of religious leaders here and there, who tone down the moral demands of Jesus and proclaim an amorality which regards ethical principles as inapplicable to human relations in this world.

One reason for the tension in race relations, and for confusion in international relations, is the tragic lack of agreement concerning the criteria by which to judge right and wrong. The contradictory ethical judgments of earnest Christian citizens seem to indicate that moral reasoning has been deflected by passion and self-interest. It should be corrected and guided by a clear perception of Christian norms.

There is no obscurity in the moral message of the Hebrew prophets concerning the criteria of human behavior. These spiritual leaders saw clearly that human conduct is important because God cares about it, and that truth, justice, and mercy are the principles of right action. Micah and Hosea, for example, set forth justice and mercy as the controlling principles of right living and pleaded for a manifestation of lovingkindness, which means "love that expresses itself in kind acts."

In his moral teaching, Jesus joined hands across the centuries with the prophets who had insisted that what God requires first of all is justice and love in human relations. He clarified and emphasized these inner principles which must always determine right action; and he sought

to create in his followers the passion for righteousness, and a capacity for moral discrimination, that would enable them to apply these criteria wisely and effectively to concrete situations. "To live and act as if you were bound to one another as brothers because you are bound to God as His sons, and can therefore count on Him for all that a father would do to his children—this is to live the ideal and the rapturous life, and the only life that can be worth calling life at all."⁵

Faith working through love is the dynamic principle of the Christian life.⁶ This love, which comes from above and is shed abroad in the believer's heart by the Holy Spirit, is the supreme incentive of the quest for justice in human relations. It is our responsibility to define justice in Christian terms and to use it as an instrument for the achievement of the purposes of love in the home and in the community.

At last Christian thinkers are at work on this momentous task. Four recent attempts to clarify Christian norms, and to apply them to group relationships, are set forth in *JUSTICE AND THE SOCIAL ORDER* by Brunner; *CHRISTIAN ETHICS AND SOCIAL POLICY* by Bennett; *FREEDOM AND ORDER* by Heimann; and the second volume of *THE NATURE AND DESTINY OF MAN* by Niebuhr. These writings are incontrovertible evidences that biblical theology has not cut the nerve of Christian social action. Instead, biblical truth regarding moral criteria, clearly understood and bravely applied, enables followers of Jesus to make moral judgments in the light of clear ethical perception and to act wisely, resolutely, and responsibly in modern society. As Latourette says, "Mankind will never fully attain to the standards of the Sermon on the Mount. Both the high character of these standards and the conflicts in human nature forbid that hope. Yet we can expect larger approximations to be made toward them, by individuals, by groups, by the Church, and by society as a whole."⁷

A deeper knowledge of the Christian norms of thought and action on the part of pastors and laymen, and a higher

regard for the claims of justice and love in group relationships, would invigorate the moral life of the churches in the South. This recovery of Christian moral responsibility, if it comes, will serve powerfully to advance the gospel of Christ, not only in this country, but also on mission fields across the world.

III

Religious depth and devotion is an indispensable qualification for moral leadership. If we really mean our Christian moral witness, and if we are to obey the commandments of Jesus, we must have the inner equipment of spirit that springs from faith in God. The scientific study of society and of moral criteria is essential to the fulfillment of Christian social goals, but it is no substitute for repentance and faith. It is only in the spirit of repentance and faith that we understand the deep roots of our personal and social ills and discover spiritual resources for the solution of thorny problems in the complex web of human relations. Faith in God removes mountains of prejudice, distrust, hatred, and cruelty. As A. E. Taylor says, "Our moral endeavours must be genuinely ours, but they must be responses to intimate actual contacts in which a real God moves outward to meet His creatures, and by the contact at once sustains and inspires the appropriate response on the creature's part."⁸

In our day, as in the past, personal devotion to Christ is the inexhaustible source of strength and courage for Christian action and service. Walter Rauschenbusch was a prophet of social righteousness in the twentieth century. He knew how to analyze a social situation intelligently, and he rooted a demand for economic justice in the relation of men to God and of Christians to their Lord. He had social insight and religious depth. He saw social issues in the perspective of the sovereignty of God, and his little book, *PRAYERS OF THE SOCIAL AWAKENING*, reveals the intensity of his personal consecration to Christ. This is the secret of his spiritual power and influence.

All of us—pastors, farmers, teachers, industrialists, and physicians—are involved in the moral dilemmas of this

era and must try to find our way through to deeper levels of moral integrity and spiritual power. In the quest for ethical insight, and for strength to do what we know is right, the Holy Spirit is ready to do for us all that Jesus did for the earliest disciples. He will reveal to us the deep things of God, lead us in the path of righteousness, and enable us to overcome evil with good. Some of the most effective Christian action is carried on now by devout workmen in their respective vocations, who read the Bible intelligently and regularly, who are not ashamed to pray, and who see their daily work as an act of obedience to God's will. They have religious depth and are helping to transform the world.

There are young people in the South today who have heard the message of Jesus, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23), and are ready to make the great venture. In the years ahead they will need social insight, moral guidance, and religious depth. Will the pastors and churches encourage these young people, whose hearts God has touched, to study society as it is in relation to what it ought to be, to apply the Christian norms of judgment and action set forth in the New Testament, and to maintain a vital relation between worship and work in their lives?

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A Colonial Parson's Wife
Sarah Pierrepont Edwards
1710 - 1758
"And a Very Eminent Christian"

ETHEL WALLACE
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A portrait of Sarah, the wife of Jonathan Edwards, painted probably around 1740 by John Badger of Boston, hangs in Jonathan Edwards College at Yale University. Reports of her day mention that in her youth Sarah Pierrepont was not only of great beauty but full of charm and wit, of vivacity and social grace, of friendliness and kindness. No doubt the rigors of pioneer life, the duties and labors of the wife of a frontier minister, the responsibilities of a mother of a large family—all of which had come to her by the time her portrait was painted—matured and gave strength to her face as well as her character. If we could only call her forth from the shadows with which the years and her own humility and self-effacement surround her, we could doubtless learn much from her that would help us today. But no journal, no correspondence of any length, no book written by her or about her, has survived the depredations of the years. So we know her only through this portrait, the tributes of her husband and friends, extracts from the journals of those who enjoyed her hospitality, and the journal and few letters of her daughters which are extant.

Sarah Pierrepont was a daughter of the manse, and that one of the most influential of Colonial times. The Reverend James Pierrepont, "long an eminent, pious and useful minister of the Gospel in New Haven" was her father. Through her mother she was descended from Thomas Hooker, leader of the 1630 migration to Connecticut, a founder of Hartford, a man of learning and prestige. In her girlhood home she had the advantages of association with the distinguished people of the day—a day in which the minister was generally the leader in both spiritual and temporal affairs. She lived

in New Haven, a center of culture in this new land where Yale College was training leaders in both church and state, for for that purpose it had been founded.

But Sarah's young heart was not set on social success or the acquisition of worldly knowledge. Her chief concern was with things of the Spirit. "She became truly and remarkably religious at about five years old," we are told. As a young girl she was accustomed to take long walks alone in the woods so that among the beauties of nature she might feast her soul upon the beauty and glory of the Creator of all.

By the beginning of the Eighteenth Century, many of the customs of the Pilgrim Fathers had been altered. It is true that some of their descendants remembered why the founding fathers had come to this land—not for wealth or position, for security or success, but in order to be free to worship unhampered by the restraining edicts of the state. They remembered that the church had been the center of the town, the minister the messenger and voice of God, religion the most important business of the colonists, even more important than the breaking of the ground, the building of the cabin, the sowing of the seed and bringing in of the harvest. Education was in order to godliness, and wicked if not used for the glory of God. Of course there were persons even in those early days—and some of them prominent ones—who neglected the duties of the meeting house, haunted taverns, and read "bad books," but for such there was punishment commensurate with the wrong-doing. The early records are full of admonitions and punishments for those who disobeyed the laws of God and the town. But as the children of the pioneers grew into maturity, discipline became lax, and even in Sarah Pierrepont's childhood, the authority of the minister was sometimes flouted, those of the younger generation often being the worst offenders in refusing to render obedience to their spiritual leaders. So Sarah was not blindly following the customs of her day when she remembered her Creator in the days of her

youth. She had deliberately chosen the Way she was to follow throughout her life.

When and where Jonathan Edwards met Sarah Pierrepont there is no record, but on a sheet of paper now unfortunately lost Jonathan wrote the famous tribute he paid her when she was only thirteen years old:

"They say there is a young lady in New Haven who has a strange sweetness in her mind, and a singular purity in her affections; is most just and conscientious in all her conduct, and you could not persuade her to do anything wrong or sinful, if you should give her all the world. She is of a wonderful sweetness and calmness, and universal benevolence of mind; especially after the great God has manifested himself to her mind. She will sometimes go about from place to place singing sweetly, and seeming to be always full of joy and pleasure, and no one knows for what. She loves to be alone, and walking in the fields and groves, and seems to have some One invisible conversing with her."

When Sarah was seventeen years old, she became Jonathan's bride.

Jonathan Edwards, parson, metaphysician, revival preacher, theologian, and saint, is generally acknowledged "the one figure of real greatness in the intellectual life of Colonial America." His voice has been listened to in all parts of the world where men have been concerned with the two greatest of all topics—God and the soul. His was the shaping of religious thought and movement in this country for at least one hundred years after his death, and he still influences them through the books written by him and about him which are read threadbare not only by ministers and seminarians but by secular scholars and humble, pious folk. His sermons and pamphlets written originally in tiny note books and on the backs of scraps of paper are treasured and studied not as antiques but as pulsing with the rich blood of life.

Jonathan Edwards was born in 1703 in East Windsor, Connecticut, the only son of Timothy Edwards, pastor of a

country church there. From his earliest years he received constant and effectual training from both his brilliant mother and his father whose skill as a tutor was acknowledged through the region. Timothy Edwards was not built in the intellectually heroic mold of his son but he impressed upon his child his deep religious conviction, tenacity of purpose, orderliness of thought processes, attention to every phase of a mooted subject, untiring energy and self-control.

Jonathan began to study Latin when he was six years old and at thirteen had a good knowledge of Latin, Hebrew and Greek. In his twelfth year his famed experiment with spiders proved the boy far beyond his years in scientific deduction and experimental ability. Before he was sixteen years old, then a student at Yale College, he had formulated a whole system of metaphysics in an essay "Of Being." But fascinating to him as was the world of matter and of ideas and of speculation during these years at college when so many new doors of knowledge were being thrown open to him, he deliberately turned from these to seek that which for him had always been the treasure hid in the field, the pearl of great price for which a man must sell all—an acquaintance with God, his Sovereign and Redeemer. So he turned to theology not merely as a theoretical system but as a means of grace.

Soon after Jonathan graduated from Yale, he experienced what he was to speak of this true conversion. He had always been a religious child giving much of his time to the cultivation of his soul's good. "I made seeking my salvation the main business of my life." But at times there had been doubts and uncertainties to trouble and puzzle him. One day as he read I Tim. 1:17, "Now unto the king, eternal, immortal, invisible, the only wise God, be honour and and glory for ever and ever, Amen," he tells us "a sense of the glory of the Divine Being" took possession of him. He longed to be "rapt up to Him in Heaven, and be as it were swallowed up in Him forever." From that day onward, for him to live was Christ.

After a short pastorate in New York City, and two years as a tutor at Yale, he was called to be co-pastor with his grandfather, Reverend Solomon Stoddard, who had filled with distinction the pulpit of the church at Northampton, Massachusetts, for fifty-three years. The church was next in importance to those in Boston, for Northampton was the county town, the center of culture in the Connecticut Valley. The meeting house stood on the top of a hill with the two hundred homes of the settlers grouped around it. Most of the residents were members of the church, and the old pastor who had advised and tended them, baptized, married and buried them, was greatly honored and loved. In his pastorate there had been special times of awakening and the ingathering of souls in the village and outlying farm houses. But Solomon Stoddard had opened himself to question because he had introduced into the church lax requirements for admission. The worldly members of the town wishing to have the advantage of connection with the church and at the same time keep up their old associations and habits, had been allowed to bring their children for baptism although they themselves were not of the covenant. In time also, Mr. Stoddard allowed them to partake of the communion even though they were not of the body of Christ. At the time it seemed to smooth over some of the difficulties of the Northampton Church, and so was accepted by the people. Many of the orthodox clergy in other parts of New England were scandalized by this sacrilege although others adopted it. When Jonathan Edwards became co-pastor, he must have known of this practice. But as the years went by, and after the death of his grandfather, he assumed full charge of the church, he came to the conviction that the Half-Way Covenant was an evil, that the people of God should be a separated body. By this conviction he stood though it was to mean recrimination, bitterness and finally dismissal.

Just five months after Jonathan, then twenty-three years old, had taken the position beside his grandfather in the pulpit, he brought to Northampton his beautiful bride, and

together they set up housekeeping in the manse on King Street. As the years passed, the house echoed with the footsteps of eleven children, each one a gift of God in the estimation of Jonathan and Sarah, to be reared not for their pleasure but for His glory. The young mother "constantly and earnestly prayed for them and bore them on her heart before God, in all her secret and most solemn addresses to him; and even before they were born. The prospect of becoming the mother of a rational, immortal creature, was sufficient to lead her to bow before God daily for his blessing on it; even redemption, and eternal life by Jesus Christ. So that all through the pain, labour, and sorrow, which attended her as the mother of children, she was in travail for them, that they might be born of God." So wrote a contemporary, Samuel Hopkins.

The King Street parsonage was a happy place full of young people's laughter and song, jokes and mischief and teasing, love of flowers and pets and sunshine, interest in each other and the everyday doings of life. James Eames Rankin in 1903 published *"Esther's Burr's Journal"* which consisted partly of a journal Esther, the second daughter, wrote after her marriage, and partly of an imaginary journal written by her during her girlhood, in which Mr. Rankin was guided by historical information gained from the life and writings of Jonathan Edwards. Through this we catch glimpses of the family:

"This is my ninth birthday," Esther begins on February 13, 1741, "and Mrs. Edwards, my mother has had me stitch these sundry sheets of paper into a book to make me a journal. Methinks, almost all this family keep journals; but they never show them. But Mrs. Edwards is to see mine, because she needs to know whether I improve in composition; also whether I am learning to keep my heart with all diligence; in which we are all constrained to be engaged . . .

"My mother has just come into the house with a bunch of sweet peas and put them on the stand where my honored father is shaving . . . We have abundance of flowers . . .

"Have just been caring for my mocking bird, who is now rewarding me with a song. The cat was lurking in the hall, and I have just driven her away with the broom, with which I have been sweeping the living room. Though down by the fireside, at twilight, she is my favorite too, or rather Jerusha's, who is very tender of pets. And even father, sometimes, while with us after supper, seems to enjoy her purring, as he strokes her in his lap . . .

"I have just come tripping upstairs from morning worship, and the songs of the service still follow me. I have been thinking what a singing family the Edwards family is. Mother's voice we have heard in psalms and hymns and spiritual songs, ever since our earliest babyhood. She sang us on our pilgrim way, when we were in our cradles. And to all the house, her voice is always uplifting like the lark's, as though her soul were mounting up to heaven's shining gates on wings of song. If father ever gets low-spirited from his 'humors' as he calls them, her voice is to him like medicine, as David's harp was to King Saul. And when she once begins there is Sarah and Jerusha and myself, like the ascending pipes of an organ, ready to unite in making a joyful noise to the Lord, all over the house so that our home is more like an aviary than the dwelling of a Colonial parson . . ."

Esther tells of her fifteenth birthday which was also the day she was to take upon her the vows of God. She was awakened by kissing on eyes, mouth and ears. In the haze of her morning dreams she thought it might be angels but it was her "angel mother" half saying, half singing: "Awake, my Esther, my queen. This is the day of thine espousals. For the King delighteth in thee, and calleth thee by name. He brings thee to His banquetting-house and His banner over thee is love."

As in all households, there were decisions to be made and temptations to be resisted. Skating and sleighing parties and singing school were allowed to the Edwards children but, even when "some of my more intimate friends were among them" including some church members, Esther

says that she and her brothers and sisters were not among the gay group at the sleigh ride and New Year's ball that followed.

"To my honored father and mother it had been a time of great grief. And when with the morning light, the great sled-loads drove up through the streets, with their laughing, giddy freight, I saw the tears in the eyes of them both. I am only too glad, that none of the children of this family were invited to go or had they been, would have so departed from the wishes of their parents, as to care to do so," writes the loyal young Esther.

Music, flowers, mischief, and love for each other was not enough to make a happy home. Obedience to Him Who is the Way, the Truth and the Life, rich experiences of grace, meditations and conversations on the beauty of holiness, study of the Word, prayer that bears souls to the very gate of Heaven, love for others, and above all for Him Who died for them, all these filled the parsonage on King Street and entered into the lives of both parents and children. "How strangely earth and heaven are brought together in this family," writes Esther.

Sarah Edwards was not only an exceptional mother but an exceptional wife. Samuel Hopkins who knew them so intimately says of her: "She paid proper deference to Mr. Edwards and treated him with respect at all times. As he was of a weakly, infirm constitution, and was peculiarly exact in his diet, she was a tender nurse to him; cheerfully attending upon him, and ministering to his comfort. She spared no pains in conforming to his inclinations, and making things agreeable and comfortable to him; accounting it her greatest glory, and wherein she would best serve God and her generation to be the means of promoting Mr. Edward's happiness and usefulness in this way." They worked and lived in great accord, having the same deep interest in things of the Spirit, the same overpowering love for sinners which asked nothing and forgave much, the same awareness of and obedience to "Him with Whom they had to do." Both

recognized that long hours in study and contemplation were essential to the work for which Jonathan Edwards was peculiarly fitted—that of scholar, theologian, and protagonist. Often his parishioners met him in his lonely rides on horseback with his coat dotted with slips of paper on which he had jotted down the thoughts and conclusions that had come to him in solitude. During the usual thirteen or fourteen hours each day that he spent in his study, Sarah protected him from unnecessary interruptions. Each morning she would join him there in prayer.

Many were the guests in the manse, some to stay overnight, others for many months. At times it seemed an inn rather than a private home. But the odor of the sweet incense of sanctity pervaded everything in it as recorded by many old journals.

The question of salary was always a mooted matter, variable as it was in amount, with food, wood and other necessities being determined by their value at the time of payment. Too often the rates were slow coming in. There were many mouths to feed in the parsonage, not only the increasing family but the visitors who found the Edwards' home a place of spiritual refreshment. Often Sarah or Jonathan would be forced to write again and sometimes again asking for that which was overdue and much needed. A number of times they were required to give an itemized account so that each and all could see how the meagre salary was spent; what extravagance Mrs. Edwards had indulged in and where money might have been saved with a little more scrimping. This must have been a bitter potion for Sarah who was always most careful that nothing be wasted and lost, "and often, when she did anything to save a small matter, or directed her children to do so, or saw them waste anything, she would mention the words of our Saviour, "that nothing be lost.'"

Sarah also took entire charge of the other temporal affairs of the family "within doors and without." This included supervision of the minister's share of the free lands on the outskirts of the village with the sheep and cattle

which were his portion. These had to be tended, the fences mended, the shearing superintended. And Sarah saw that they were.

While the parson's wife managed her own household, she also filled her place in the church and the community. We are told that she was eminent for her piety and experimental religion. The law of kindness was in her mouth and her behavior courteous. Her hands were open to charity and she was friend to the poor and helpless. She loved to talk of the things of God of which she had deep discernment. When she was with chosen associates she would tell them what God had done for her soul. The house of God was her delight and what in those days was unusual, she promoted and attended meetings for women only for prayer and religious conversation.

During Jonathan Edward's pastorate many were added to the church. He was a preacher moving and awakening as well as instructive. His portrayals of God's love and the bliss of communion with Him were set forth side by side with equally vivid pictures of the danger of sin unforgiven and the horrors of the lost estate. In 1735 a great revival in Northampton began with the sincere repentance of a woman of ill-repute. Many others followed in conviction and conversion. The movement spread far beyond the parish and Jonathan Edward's fame as an evangelist spread into neighboring communities where he was called to visit this country to preach a flaming gospel even to great crowds in the open fields. The churches were crowded with people under deep conviction of sin, many of whom became sincere converts. Among these churches was Northampton. Local preachers began itinerating after the departure of Whitefield and gradually the awakening degenerated into a time of hysteria when at times doubtful and extravagant manifestations were looked upon as visitations of the Spirit. Jonathan Edwards with other ministers was disturbed by these forms of religious excitement but was slow in condemning them, knowing that the Lord looks not upon the outward appearance but upon the heart. Sarah,

with her intensely emotional nature, was given at times to transports of heavenly rapture. So it was with understanding and sympathy, with gentleness and forbearance, that they regarded the excesses of some of their flock.

Jonathan Edwards' name was becoming known beyond Northampton. Called upon to speak before a meeting of the Boston Clergy, he chose as his theme: "God Glorified in Man's Dependence." The audience of distinguished ministers were delighted with this proclamation of Evangelical Doctrine and ordered that the address be printed and spread abroad. From that time on he took the place as powerful protagonist for the cause.

But all was not going well in Northampton. The once happy years were changing into disappointing and bitter ones, due not to personal antagonisms but to the decided stand Jonathan Edwards took on questions relating to the church and the community. The first disagreement between him and his people was evident in what is known as the Bad Book Case. A certain book on midwifery was being read and handed around among a group of young people in the community, some of them from the church families. Jonathan Edwards' soul yearned over these children, born, baptized, catechized and received into the church during his pastorate. He was deeply stirred and felt that it was a matter for confession and discipline. On a Sunday morning he read from the pulpit the list of offenders and set a time for their appearance before him and a church committee.

Many of the families concerned were offended at these proceedings and turned against him. It was the beginning of sorrows for him and his family. The mistake of admitting the unconverted to the Lord's Table was becoming more and more evident as he saw the leaven of worldliness working in the church. He was now convinced that the people of God should be a separated body. Long and bitter were the arguments between him and his supporters and those who upheld the Half-Way Covenant. And on June 22, 1750, Jonathan Edwards was dismissed from the

pastorate he had held for twenty-three years. A side-light on this distressing action is provided in Esther's Journal:

"Nothing could be more beautiful than the manner, in which Mr. and Mrs. Edwards submitted to the decision of the Council with its majority of only one, recommending our removal from this place. We children have been indignant beyond expression. It has not always been possible for us to please our parents by showing a meek and quiet spirit. And seeing them take everything so patiently, we have sometimes seemed to feel the more satisfaction in showing our resentment. May God forgive us, if we are wrong. But we feel like shaking the dust off our very feet, as a testimony against a people to whom our father had ministered in holy things for so many years, and who have been born of his ministration of the truth into the Kingdom of God."

Northampton had become home to Jonathan Edwards and his family and it seemed there was nowhere else to go. For almost a year they remained on King Street, he being allowed to preach at a stipulated sum for the Sunday. Then a call came from Stockbridge, an isolated Indian outpost with twelve families of white settlers and 250 Indian families who neither spoke nor understood English. It was not an attractive offer from a worldly point of view but Jonathan and Sarah recognized that it was a call from God and accepted it as their future. Esther expresses what was in their hearts as they set forth into the wilderness:

"This day, we leave dear, sweet Northampton, where all of us have been born, and where we have so many ties of childhood and youth. Even the very trees around our home seem a part of us. There is one elm, that is called my father's, he has so long studied beneath it. Though these places will know us no more for ever, though much bitterness and persecution have marked the men who have compassed our departure, as my honored father says, we do not go as David left Jerusalem driven out by the rebellion of his son Absalom—though it seems to me at least—but believing in the words of the

sacred writ: Behold, I send an angel before thee, to bring thee into the place which I have prepared. Lead me in thy righteousness because of mine enemies; make thy way straight before my face."

So the new home was made on the banks of the Housatonic outside the bounds of the civilization of those days. What a seeming ordeal for this family to live where children were still carried off into the woods never to be seen again, and men who lost sheep were scalped as they hunted them in the forest. But in a letter to his father from Stockbridge, Jonathan states: "My wife and children are well pleased with our present situation. They like the place far better than they expected. Here, at present we live in peace, which has, for a long time, been unusual with us. The Indians seem much pleased with our family, especially my wife."

Jonathan Edwards became busy learning the Indian language, teaching the rudiments of the Christian religion to "the savages" while encouraging them to temperance and diligence, erecting a new dwelling, and, as Esther practically adds "getting together money to pay for it." In order to help replenish the family treasury, Sarah and the girls labored making fans and embroideries to be sold by friends in Boston.

But even hidden away as they were from the main currents of life, the old bitterness and recrimination which had ousted Jonathan Edwards from his church pursued him, for some of those administering the mission were related to the men who had engineered his dismissal from Northampton. Greed and corruption he found in the handling of funds, and disinclination to cooperate with him in his efforts for the good of the mission; even intrigue and obstruction to his work, and efforts to supplant him.

But Stockbridge was to bring forth a mighty harvest, for here Jonathan Edwards wrote the books which became the priceless heritage of future generations as well as his own. If it had not been for these seven almost hidden years—years of privation and loneliness—Jonathan Edwards might never have been heard of beyond New England and

the first half of the 18th century. In his tiny study, only large enough for a desk, a chair and many books, he wrote on the great subjects of The Will, Original Sin, the End for Which God Created the World, and his unfinished History of Redemption. In his study at Northampton he had been busy not only on his sermons and treatises on practical theology, but he had also been making preparation for the writing of these books. He tells that before he left Northampton, he "had made considerable preparation and was deeply engaged in the prosecution of this design." But it was in the solitude of Stockbridge that it was carried through.

In 1757, in the midst of these labors, an invitation came to Jonathan Edwards to become president of the College of New Jersey at Princeton, a college which had been founded a few years before by men whose theological position and deep piety were akin to his. Although reluctant to interrupt his writing, Jonathan Edwards felt that this call too was providential, so he accepted the invitation and in January, 1758, went to the college town where his daughter Esther, newly made widow of Aaron Burr, the preceding president, lived with her two small children. His daughter Lucy accompanied him. Sarah and the rest of the family were to follow as soon as the home was ready. But the call to come at once to Princeton came to Sarah sooner than she expected. An epidemic of small pox was then sweeping the town and, after procuring approval of the trustees, Jonathan Edwards took the inoculation. A few days later he was stricken with the disease and the end seemed certain. He told Lucy that it seemed to him to be the will of God that he should shortly leave them. "Therefore give my kindest Love to my dear Wife, and tell her that the uncommon Union that has so long subsisted between us, has been of such a Nature, as I trust is Spiritual, and therefore will continue for ever; and I hope she will be supported under so Great a trial, and submit cheerfully to the Will of God. And as to my children, you are now like to be

left Fatherless, which I hope will be an Inducement to you to seek a Father who will never fail you."

"Just at the close of life as some persons who stood by, were lamenting his death, not only as a great frown on the college, but as having a dark aspect on the interest of religion in general; to their surprise, not imagining that he heard or ever would speak another word, he said 'Trust in God, and ye need not fear.'" These were his last words according to Samuel Hopkins.

A letter of Sarah to her daughter Esther echoes the same trust and resignation:

"O my very Dear Child

What shall I say, a holy and Good God heas covered us with Dark Cloud. O that we may all kiss the rod and Lay our hands on our mouthes, though Heas Done it he heas made me adore his Goodness that we had him So Long, but my God Lives, and he heas my heart. O whatt A Legacy my Husband and your Father heas Left us. We are all given unto God, and there I am and Love to be

Sarah Edwards."

But Sarah's trials were not yet ended. Sixteen days after the death of her father, the lovely Esther died of the same disease, leaving her children Sally and Aaron, aged respectively four and two years. In September Sarah went to Philadelphia to get these grandchildren with the intention of taking them into her own home. There she became ill and died after a few days in the forty-ninth year of her age.

"On the morning of the day she died, apprehending that her death was near, she expressed her entire resignation to God, her desire that he might be glorified in all things, and her solicitude that she might be enabled to honour him to the last. In such a temper, calm and resigned she continued till she expired."

Sarah Edwards was buried in the same grave as her husband in Princeton Cemetery where a marker enclosed in their tomb gives this simple tribute:

"In Memory of
Sarah, wife of the Rev'd
Jonathan Edwards
who was born January 9
1709-10 O.S.
married July 20, 1727
Died October 2, 1758 N.S.

A Sincere Friend, a Courteous and
Obliging Neighbour
A Judiciously Indulgent Mother
An Affectionate and Prudent Wife
And a Very Eminent Christian"

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Concerning Baptizing Infants*

A Translation by

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CHAPTER FOUR

DOCTOR SALZER

Now let us go back to the baptism of infants; the scripture says (Acts 16:33) that the keeper of the prison was baptized together with his whole family.

DOCTOR FABER

Likewise it speaks concerning the house of Stephanus (I Cor. 1:16). But we read also of Lydia, a seller of purple, having been baptized with her whole family (Acts 16:14, 15). In these houses, of the keeper of the prison, of Stephanus, and of the seller of purple, there were doubtless also children. I wish the house moreover to be understood not as that, which consists of a roof and walls, built of stones and timbers, but as the family, and those who dwell together in the house, as Psalms CXIII (verse 10), "The house of Israel, the house of Aaron, has hoped in the Lord; he is their helper and their protector." So also concerning the house of Pharaoh, Genesis XLV (verses 2, 8, 16). So the house of Jacob was called together in Genesis XXXV (verse 2). And there is no one who would doubt that we should, in the name of the whole, grant that even children are included.

DOCTOR BALTHASAR

However, it has been written concerning the keeper of the prison that, first he heard the word of the Lord, next he believed, then at length he was baptized.

DOCTOR FABER

I do not deny that the keeper of the prison heard the word of the Lord; but since his whole house was baptized,

*This is the fourth of a series of translations from the famous debate between Balthasar Hubmaier and Dr. Faber.

as also the houses of Stephanus and of the seller of purple are said to have been baptized, I really think that there were even children in those families. Since, dear doctor, we are in the state of grace, in which our Lord Jesus Christ wishes all to be made safe (I Tim. 2:4), and therefore, since the Savior has been born to all the nations, by the angels it is announced that he should make the people safe from sins (Matt. 1:21; Luke 2:9-14). And all his ways are of mercy with which the earth is filled (Psm. 32:5; 118:64), which is extended not only into heaven, but on above the heavens (Psm. 107:5; 55:1?), by whose blood we have been washed from our sins (Rev. 1:5), through whom life has come into the world (John 1:4), who is not only an intercessor for us all, but even a perfect reconciler for our transgressions and for those of the whole world (I John 2:1, 2); by his blood he has the power of atoning (2 Cor. 5:18). Why, therefore, do you continue to exclude those little ones who have not been defiled with women and follow the lamb wherever he goes (Rev. 14:4)? And those whom baptism, by which they have been washed, directs into the death of Christ as Paul says (Rom. 6:4) and in the faith of the church, since they have been baptized in Christ (Rom. 6:3), now are believed piously to have put on Christ from the words written earlier by Paul in Galatians III (verse 27).

And although they are not able to declare their faith, yet they are baptized in the faith of the church and of their parents, and for that reason most of us are accustomed to assemble for baptizing in the name of the Lord against Satan and the gates of Hell. In these circumstances has the divine benevolence been deaf to their prayers for so many centuries? Has not Jesus, the voice of the truth, in whom all the church trusts, said, "Ask and you shall receive; knock and it shall be opened to you" (Matt. 7:7; Luke 11:10)? Who, moreover, is able to be persuaded that God does not hear the voice of the universal church crying far and wide and for so long a time? Who mutually offers himself as a third and medial party to two or three gathered in his name (Matt. 18:20)? Daily we offer prayers for unfriendly

and ungodly races, daily we are heard. Will he not hear the church interceding for the defect of one infant, guilty not because of its own, but because of the fault of its forefathers, long ago from the head of the human race, Adam (who having died four thousand years before, lived again in the other Adam, Christ, who is devoid of every blemish) and will he not hear the supplication as if in tears? This same source of all mercy, and creator God, who received Matthew the publican (Luke 5:27), comforted the Magdalene (Luke 7:37-48); he received back into his favor Peter, who though he had been warned repeatedly denied him at the crowing of the cock (Mark 14:30); he promised Paradise in a moment of time to the robber on the cross who returned to his senses after so many sins had been wickedly committed (Luke 23:43); he did not despise Zacchaeus and the sinners (Luke 19:2, 10), but proclaimed a feast by eating and drinking in their company (Luke 7:33, 34). So only a cruel person (like another Phalaris,¹ or a Dionysius,² or rather a Herod, murderer of children) would suffer the innocent souls of infants to perish without the sign of salvation.

In consideration of these things which have been called to mind by Salzer, it should occur to you how grace relates so much to children in circumcision, how God attended in the shadow and in the veil of Moses, and how he makes them as partakers with their forefathers even in faith. And so it is known that the law was given by Moses, however, grace and truth came by Jesus Christ (John 1:17). In view of these things how do you know that a kind and merciful God will not instill the hidden gift of faith in children? For in an infant increase in age becomes greater in the same way in which it is stated in the fourth chapter of Mark (verse 27) that the one sleeping does not know how the seed committed to the earth grows. It is not yours to hinder grace and the glory of a kind spirit who "breatheth where he will" (John 3:8) and who not without good reason has appointed particular individual angels for children (Matt. 18:10),

who guard them against the wiles of the Devil and no less behold the face of divine majesty.

What I both believe and state, I hold with the common consent of the whole world, even of your one time partners in a Catalinarian compact who, although they have dared to contend against many things (O woe!) in the Gospel, now are not only not able to bear this arrogance of yours but most bitterly of all consider that Philonic methods must be attacked, as in rebaptism. Do you see that you have been deserted by all and that with the exception of the Anabaptists, men of your own faction, no one agrees with you?

Their teachings show even what kind of piety is theirs and by what spirit they are led. Here there is no need for many words, since the matter itself gives expression and in view of all are paraded the evil deeds of those who now deny that they are lower, who again teach that superiors must not be tolerated and that all possessions should be held in common by all. They bring their followers to the sacrament because, on account of the chief one of these and of other impious members and then on account of the rumor of all these things, they wish to be prepared at all times for peril to come.

But Isaiah (8:12) says, "Whatever this people speaks is a conspiracy." And doubtless he will scatter the peoples who delight in war (Psm. 67:31). That which daily we see happening against manifest dissensions and opposing doctrines, is really this finger, this hand of God, and the expression of his raised right hand, since they, having been separated from infants by rounds of errors, neglect and abandon the grace of the Holy Spirit, which they had received in baptism. And they take the place of Satan (as Judas Iscariot), that crafty serpent, the worst tempter, the prince of the lower region (who exults in perpetually hampering the salvation of children, lest he allow the celestial choirs to be filled with guiltless children. In the meantime he equips, sends forth and incites the most seditious of the new evangelists for causing tumults and seditions and for

overthrowing the whole world, tribute having been rendered by many legions of demons. And it must be greatly feared lest in these years by a wicked superstition spreading among the Germans, a by far greater number of souls shall be devoted to Pluto of the lower world than to the great God and heavenly Father.

DOCTOR BALTHASAR

I have never taken delight in those things and I regret that affairs are conducted with that one. I have never so taught.

DOCTOR FABER

My king and Lord, the most devoted Ferdinand, with a thoroughly Christian spirit and than whom this world has seen no one more pious, more perfect, and more prompt, as often as the new teaching of Luther, of Zwingli and of you who are similar is remembered, is accustomed to say the things which stand written in the seventh chapter of Matthew, "From their fruits you shall know them" (verse 20), "Do men gather grapes from thorns or figs from thistles?" (verse 16), "Any good tree brings forth good fruit; on the contrary a bad tree produces bad fruit" (verse 17).

And you with Pilate desire to wash your hands, as if you had no part in the uprising of the peasants. But "you are inexcusable, O man" (Rom. 2:1), "You are a Galilean" (Luke 22:59), "Your speech betrays you" (Matt. 26:73.) However, it is not the expression of your mouth only, but of your hand and pen, by which you, loaded with subtle poison, have made a way into the minds of subjected people. You have taught that princes, kings, and governors must be destroyed, that castles must be leveled to the ground, and that the name of nobility must be utterly eradicated (as even Luther before you). From the height, publicly before the people you have proclaimed it, and then you have desired that they be persuaded by this arrogant and impure interpretation of the divine word that you are performing a service to God (John 16:2) in this so serious matter (in

which in one year by the seditious evangelistic efforts of you and of those like you more than a hundred thousand men have fallen). You have gone astray from the true opinion from the correct understanding of the sacred scripture; and furthermore you err also in this regard against all heaven, and you show yourself to me also wholly suspected in other errors, you who always turn to the meaner things, to impiety, to tyranny, having forgotten the mercy and kindness of God. Think, consider, wretched man, with what abandoned reasoning you have been wretchedly led astray; you who had hoped because of the thirty leaves,³ perhaps written by your own hand that, by your words revealed as from the tripod at Delphi and from a divine oracle, the subjected people would seize arms; they would flock together from every quarter; they would bring immediate ruin on all kings, princes, and nobles; they would attack sacred and profane places, property, monasteries, and castles; and they would throw them down and completely destroy them. To renew such a destructive summons to the rustic and ignoble mass already aroused to arms you would have prescribed. All these things and things more obstinate than these have seemed right and proper in your eyes, as your gleanings, drawn from each testament by you, clearly declare. Willingly or unwillingly, now you must confess that you have erred against all heaven; and you will grant, I am very confident, that scripture is established not in the reading, but in correct understanding and in a holy and peaceable interpretation.

With reference to children, I prefer to declare that they are saved by the sweetest name of Jesus than that my hands should be defiled with the blood of innocent ones. But come, let us make an end once for all; hear in the last place two accounts from the scripture, contrary to your own impiety, that children are pleasing to God most gracious. The first is from the Old Testament, from Genesis (21:10), where it is said that Abraham must cast out Hagar, the handmaid, and her son Ishmael, whom the scripture calls a boy. When this handmaid "went away she wandered in

the wilderness of Beersheba. And when the water in the bottle was consumed, she laid the boy under a tree which was there and went away; she sat down at a distance from him as far as a bow can carry, for she said, I will not see the boy die. And as she sat there, she lifted up her voice and wept. However, God heard the voice of the boy, and an angel of the Lord called to Hagar from heaven saying, What are you doing, Hagar? Stop being afraid, for the Lord has heard the voice of the boy in the place in which you are. Arise and take up the boy and hold his hand, for I will make him a great nation" (Gen. 21:14-18). Behold the boy, the son of the handmaid who was not free-born, who ought not to be an heir (Gal. 4:30), is lamented, and for no preceding merits he is heard by the Lord. Now where Christ on the cross has been lamented for the salvation of all and has been heard for his reverence (Heb. 5:7), will there be no consolation for children, no hope, no expectation of future happiness?

Now listen to another account, from the New Testament (Matt. 2:16-18), "Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet 31:15, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not." These we call innocents and by the name of innocence we venerate them throughout the universal church, and we have enrolled them in the second list as received into the number of the saints. They had not been baptized, for he who instituted baptism had not yet opened his mouth to explain the mysteries through parables of the kingdom. Flee, as yet little one, realizing the threats of a wicked king against your salvation. All the infants perhaps up to that time had not been circumcised. Now with no exception all together we dedicate them to heaven and we have established a

festive day for them throughout the Catholic Church, celebrated most solemnly for more than a thousand years.

Wherefore, since Christ has already suffered in the flesh (1 Pet. 4:1), from whose most bitter suffering, burial and resurrection he regards this sign as efficacious to children preordained to salvation, we should not refuse nor prevent water (just as the Apostle Peter in the Acts piously admonishes), "but these also should be baptized who are fit for the Holy Spirit, just as we" (Acts 10:47). You, also, come to your senses; be unwilling by your vain and obstinate error to destroy and condemn them "for whom Christ died" (Rom. 14:15).

Here, as I briefly draw up a statement of my faith, I have in mind not only the theologian, but even the lawyer. Indeed, I esteem it to be more sacred and more religious to absolve the criminal than to condemn the innocent. "I desire mercy, not sacrifice" (Hosea 6:6).

And now I judge it to be the second hour after midnight. The day will soon come with its swift course, and unexpectedly. It was not impartial in me to hasten here to you in two days with the thirty Hungarian soldiers which have been provided, because it is necessary that I immediately converse even yet with you, that I may instruct and prepare you. And you yourself are able to recognize that in this castle, where I am oppressed with so great and so many storms of troubles breaking out, it is not possible for me to devote myself wholly and calmly to the sacred writings. Moreover, we are in this place and condition, that it is easier to forget anything than to learn further. In like manner there is set before us an unfavorable and difficult struggle with these who, day and night having searched all hidden recesses of the sacred scripture, arm themselves with crooked and fallacious devices of the art of reasoning. And they spring forward intent upon the combat and the struggle. Therefore we are come against you, equipped to be sure not with brilliant, but (as I am confident) with very strong arms, and with what quality soever of persons we are attended, they are certainly faithful, so that with respect

to the purpose desired we may communicate and impart something to you. Wherefore, it will be an advantage to you not to be elated with arrogance and obstinacy but to submit to a humble, kind and gentle spirit. Now my mind, and the troops, since they have become exhausted, demand rest. In like manner, until the day dawns, you rest in the Lord, satisfied with our discussion. In the meantime you shall implore his grace and light with which he illuminates (John 1:9) the hearts of the blind and every man.

From various scripture passages, Doctor Mark, the royal treasurer, and Doctor Salzer extended the discussion for a very long time with these words which indeed I have omitted writing. Then on up to the sixth hour we all yielded ourselves to rest. Having assembled again at six we began to discuss the matters which follow.

REFERENCES

1. Phalaris, ruler of Agrigentum in Sicily, cruel and inhuman tyrant; see Smith, Wm., **Dictionary of Greek and Roman Biography and Mythology**, Vol. 3, p. 234.
2. Dionysius, tyrant of Syracuse; see Smith, Wm., *op. cit.*, V. 1, p. 1033-1036.
3. Further reference to this charge that Hubmaier was author of the Peasants' Articles will appear in Chapter Six; see Stern, Alfred, **Ueber die Zwölf Artikel der Bauern**, p. 57-110; Vedder, Henry C., **Balthasar Hubmaier**, p. 96, 241; Ramaker, Albert John, "Hubmaier's Participation in the Peasant's Uprising and in the authorship of the Peasants Articles of 1525" (**Colgate-Rochester Divinity School Bulletin**, March, 1931, p. 277-285).

Book Reviews

The Glory of God in the Christian Calling, A Study of the Ephesian Epistle. By William Owen Carver. Nashville: The Broadman Press. 239 pages. \$3.75.

It is a providential circumstance that in the full maturity of his powers and out of the wealth of his long experience in the gospel Dr. Carver was enabled to give to the world this significant work. It is a significant work; there can be no question about this; increasingly it will be recognized as such. From now on the world of New Testament scholarship will of necessity reckon with "Carver on Ephesians" in any interpretation or verdict it may render with respect to the great Pauline epistle. Dr. Carver has gained recognition through the long years of his service not by reason of a single outstanding capacity, but by virtue of at least three capabilities of importance. He has been a Christian philosopher of marked ability; he has attained eminence as a Christian and missionary statesman, and he has demonstrated extraordinary skill and insight as an interpreter of the New Testament. All three of these abilities have been drawn upon richly in the writing of this, his crowning work.

The author's enthusiasm for the task he set before himself in producing this work is apparent from the beginning. The performing of the task was a work of love. To him "The greatest piece of writing in all history is this Ephesian Epistle" (p. 3). Further, "In Ephesians the whole content of the revelation of God through history and in redemption is summarized in condensed outline, so freighted with infinite meaning and so comprehensive of the Christian fact and movement in history as to make it transcendent in the midst of all the marvels and the glories of the sacred Scriptures, the supreme monograph of all time" (p. 5). It is a happy circumstance when an author is able to entertain for his subject the enthusiasm and love here indicated.

There are several "features" of this book, any one of which would entitle it to a place of honor among works on

Ephesians. There is an excellent statement of the purpose, characteristics and leading ideas, under the heading, "Subject and Emphases of Ephesians." The discussion of "The Church in the Ecumenical Movement" is an eminently worthy "digression" which brings into sharp and proper contrast specious ecumenicity and the true ecumenicity based upon New Testament principles. Space forbids discussion of the author's views, but it should be said that both protagonists and enemies of the current institutionalized ecumenical movement should read this discussion to help them get their bearings.

The heart of the book is the "Interpretation." Here the reader must move slowly and thoughtfully, for he follows one who is at the same time philosopher, linguist and exegete. But for the thoughtful student there is here a gold mine of truth and insight into the Scriptures.

Yet another "feature" of the book is the "Paraphrase." This in some sense is the most arresting portion of the book. It is here that Dr. Carver brings into brilliant play his well-known powers of translation and interpretation. For the careful student (and especially for the student who knows Greek), it is an exciting adventure to make the journey of exegetical interpretation with Dr. Carver through this paraphrase. This section abounds in brilliantly-turned phrases that shed new light upon Paul's meaning.

Yet another "feature" of the book is the author's own translation of the epistle. If space allowed, this reviewer would take delight in reproducing some of the pungent words and phrases the author has given us as a means to a clearer knowledge of the Greek text. We must content ourselves with an exhortation to others to get the book and discover this remarkable translation for themselves.

Perhaps the most original contribution in the realm of ideas in the book is Dr. Carver's interpretation of Paul's concept of the church as "continuing incarnation of the Christ." The daring and challenging nature of this interpretation may be seen in this brief culminating comment on the passage 4:1-16: "Thus the perfect Head, through the growth of

the church, actuated by love, by means of his supply of grace, attains to the perfection of Head and Body, and becomes the fulfiller of all the fulness of God. He attains the measure of the stature of the full-grown Christ. The personal incarnation is continued in and finally to be perfected in the Church in which he has his incorporation" (p. 53f).

As one who has had the privilege of knowing the author as colleague and friend, this reviewer salutes him as teacher, prophet and philosopher, and thanks God for the example he has given us!

Edward A. McDowell

The New Testament Doctrine of Baptism. By W. F. Flemington. S.P.C.K., London, 1948. 160 pages. \$2.10.

During recent years the subject of baptism has received more than casual attention in England, France, Switzerland, and Germany and it is because of this revived interest in Christian baptism that the tutor of New Testament Literature of Wesley House, Cambridge was prompted to write on the subject. Flemington limits his study to biblical evidence and does not attempt to set forth the patristic and liturgical evidence. His purpose is to discover the earlier Christian belief and practice in relation to baptism and the authority on which this belief and practice rested.

Flemington begins by examining the antecedents of Christian baptism found in Jewish lustrations, the proselyte bath, and John's baptism. The most important truth about baptism in the Acts, in the opinion of the author, is that it is "a practical expression of the meaning of the Gospel, a concrete embodiment of the Apostolic preaching" (p. 50). Though he submits sufficient evidence to discount the view that Paul's teaching of Christian baptism was derived from the mystery cults and became a sacrament which works *ex opere operato*, he equally thrusts aside the belief that baptism was for Paul a bare symbol, expressive of faith and nothing more. "To see . . . in baptism nothing more than a symbol expressive of faith, may come perilously near to denying the very principle of the Incarnation" (p. 81).

Flemington points out that the dominical authority for Christian baptism does not rest ultimately upon a single passage in the New Testament, but is grounded rather in the whole life and teaching of Jesus. In describing Christian baptism in contrast to John's rite he states that it is "not so much a direct continuance of the baptism of John; it may far more truly be described as the counterpart in the life of the believer of the baptism of Jesus himself" (p. 121).

The author has made one of the most scholarly studies of Christian baptism from biblical evidence that has been attempted in our day. After talking with Mr. Flemington this summer about his book, I learned that some of the more recent books on the subject of baptism would have been included in his footnotes if these books had been released before his manuscript was sent to the publishers. The weakest part of the author's presentation is the chapter on baptism of infants.

Taylor C. Smith

The Witness. By Olive Waldron Warner. W. A. Wilde Company, Boston. 1949. \$2.50.

This is a novel of the life of Jesus from the standpoint of four young people who came under the influence of both John the Baptist and Jesus. The four are identified as a daughter of Nicodemus, a daughter of Joseph of Arimathea, a young Pharisee and a young Sadducee.

Such a fictional treatment ought to be an attractive way of presenting the life of Christ. But the net result in this particular book seems to this reviewer to be an unimaginative mixture of a romance in 1900 employing a language of 1600 about events nearly 2,000 years ago. The writer seeks to present an accurate historical picture of Jesus and his contemporaries, but she apparently is not sufficiently at home with the environment of that era to give to her treatment the freshness and vividness such a story demands.

H. E. Turlington

The Apocalypse of Saint John. By R. J. Yoenertz. Sheed and Ward, New York, 1948. 151 pages. \$2.50.

While reading Crampton's French text of the Bible in preparation for a series of lectures to be given to some Sis-

ters in the diocese of Metz, Père Loenertz, a Dominican from Luxembourg, received a new slant on the Apocalypse by discovering a septenary which fills the hiatus between that of the trumpets and vials. This was the septenary of Signs. Feeling that the Apocalypse contained other septenaries as unrecognized as that of the Signs, he made a careful study of the book and discovered that from chapter 19 verse 11 to chapter 21 verse 1ff. there are seven visions each introduced with "I saw." On the basis of this discovery Loenertz set forth the possibility of the Apocalypse as being a septenary of septenaries.

Not being an exegete himself the author has depended for the most part upon the commentary of Père Allo entitled *St. Jean. L'Apocalypse*. In the course of his presentation the author has provided a lucid commentary on the whole book which will appeal to the ordinary reader as well as the scholar.

Taylor C. Smith

Exégèse Rabbinique et Exégèse Paulinienne. By Joseph Bonsirven. Beauchesne et Ses Fils, Paris, 1939. 405 pages. \$1.00.

The famous Jesuit scholar of Judaism adds to his achievements this exhaustive treatment of a subject which probably will be of increasing importance to New Testament scholars in their study of Pauline exegesis. Though this book was published in 1939, it did not reach many of the libraries in our country until several years after the war. The value of the book is just beginning to be realized in the scholastic world.

The first part of the book, as the title indicates, gives a detailed and systematic study of the rabbinical exegetical methods. The author restricts his field to the first and second century A.D. In his discussion of the allegorical method employed by the Rabbis, Bonsirven says that the method was occasional and exceptional and "they do not attempt to extract a system of Wisdom from the Bible" (p. 248).

One of the great values of rabbinical exegesis listed by the author is the deep insight of the sacred letter by a wise and believing interpreter. The defects of this method are

two: an excessive dialectical faculty and a function of exuberant incredulity.

After pointing out the principal characteristics of their exegesis with its values and faults, the author turns to the Apostle Paul and compares his method of exegesis with his contemporaries. He asks the question: "In his exegesis does Paul show himself, and in what measure, a true disciple of Gamaliel, yielded and enslaved to the rabbinic methods?" (p. 263). In answer to this question Bonsirven points out that Paul in contrast with the Rabbis has a new gravity and a new freedom to his exegesis. There is an excellent list of Pauline texts and Old Testament citations on pages 277-290. Bonsirven includes in his list of Pauline epistles for study the Pastorals and the Epistle to the Hebrews.

Taylor C. Smith

Essentials of Demonology. By Edward Langton. London: The Epworth Press, 1949. 234 pages. 15 shillings net.

No matter what one's personal bias may be with regard to the problem of demonology this work represents a careful and critical analysis of a complex problem. After presenting the main outlines of ancient Semitic demonology in Chapter 1, the author discusses the Old Testament doctrine of demons together with its expansion in Rabbinical literature. Chapters 3 and 4 deal with the relation of Jewish to Persian and Greek conceptions, while Chapter 5 treats of the teaching of Jewish Apocalyptic and Apocryphal literature. The New Testament teaching regarding demonology is found in Chapter 6. The author's conclusions are presented in the summary.

After affirming that the Gospels clearly record Jesus' belief in the existence of Satan as head of a kingdom of evil, the author raises the question whether or not the Master's teaching in this respect corresponds with reality. Langton concludes

that we are not compelled to accept this teaching as ultimate truth merely because it formed part of the teaching of Jesus. For, as we have seen, in

His incarnate condition Jesus was avowedly limited in knowledge. This appears from the accounts that are given of His life and work; it is likewise affirmed by Jesus Himself; and it is implied by St. Paul in his allusion of the KENOSIS or self-emptying of Jesus when He became incarnate. (p. 223)

Evangelicals will seriously demur at such conclusions. If Jesus is thought of as having been in serious error concerning this matter, how can he be a safe guide in the higher things of spiritual life?

William A. Mueller

The Beginnings of the Christian Church. By Hans Lietzmann. London: Lutterworth Press, 1949. 303 pages. 21s. net.

Hans Lietzmann is winsome and appealing from the standpoints both of his life-story and of his writings. Making his way up through grinding poverty, he became one of the greatest Church Historians of his own or any generation. His professional career was spent in the universities of Jena and, after 1924, in Harnack's chair in Berlin. He died in 1943, uncooperative to the end with the Nazi state, at the age of sixty-seven. This volume is a revision by Bertram Lee Woolf of his own translation, first published in 1937.

As a result of years of study in the sources of our knowledge of Christian history, Lietzmann wrote a four-volume *History of the Early Church*. This is volume one (*Die Anfaenge*). *The Founding of the Church Universal* (*Ecclesia Catholica*) was volume two. Dr. Woolf is either presently preparing for the first time, or else has already completed, a translation of volume three, *'From Constantine to Julian* (*Die Reichskirche bis zum Tode Julians*). It is to be hoped that he will also do volume four, *Die Zeit der Kirchenvaeter*.

The author's style is terse and condensed. He speaks without frills, to say much in little. In all of his work there is evident his easy mastery of the data which made it possible for him to condense without distortion, or to generalize without becoming superficial or ambiguous. He makes lucid the involved and complex, and makes simple the profound. In all his work his deep piety is evidenced by his

critical fearlessness and by his spiritual insight. His four volumes constitute the best all around history of the early church.

Professor Lietzmann believes in our ability accurately to know the historic Jesus in broad outline, due to the essentially reliable portrayal of Him in the Synoptic gospels (cf. p. 45f). He interprets John's baptism as neither fully Jewish nor fully Christian (cf. 41f and 64f). The interpretation of Paul stresses the strong Jewishness of the Apostle's faith, rather than alleged break therewith (cf. p. 126-130). The pages on the Mysteries (154-176) are a marvel of condensation without loss of reader appeal. The study of Marcion (ch. 14), seems to be based largely on Harnack's studies, but Lietzmann's appraisals of the "heretic" are probably better balanced than were Harnack's. Gnosticism (ch. 15) is interpreted rightly as an Oriental syncretism antedating Christianity (cf. p. 277), and its root fallacy is discovered in its basic denial of the continuity of the gospel with the Old Testament (p. 294). Gnostics could not grasp the simple idea of the *Euangelion* as salvation-action in history, and so bastardized it into a supratemporal, ante-material philosophy of spiritual reabsorption into Primal Reality. Occasionally yet such theosophic absurdities are played as variations on the gospel theme.

Those who like to find a full-blown ecclesiastical institution and a definite church polity in the New Testament will be unhappy with p. 67f. Emphasis made on the Church as missionary (p. 71f) and as "charitable" (p. 73f) will probably be welcomed by most. The author sees the formation of a Jewish community into a church as being normal. The leadership of James in the Jerusalem congregation (p. 66) is also thought to be a natural development. The Church is interpreted in relation to the fact of Jesus' resurrection, and their fellowship vividly expressed in their common meal (cf. p. 61-64). The notion of an "internal revolution of the proletariat" such as Toynbee sees in early Christianity is rejected by Lietzmann (p. 134). He is in the tradition of Harnack in interpreting the early ministry as of two basic

types: the charismatic-peripatetic and the administrative-localized (cf. 142-146).

The adverse criticism may be limited to Lietzmann's interpretation of *First Clement*. The reviewer believes that our author, and almost every other historian, has devoted too exclusive attention to chs. xl, xlii, and xliv of that Epistle. The contextual atmosphere of the *whole letter* is necessary for a balanced interpretation of these parts.

T. D. Price

The Church's Ministry. By T. W. Manson. Philadelphia: The Westminster Press, 1949. 114 pages. \$2.00.

In this scholarly little work one of England's foremost New Testament scholars explores afresh the nature and meaning of the Christian ministry. It is a well known fact that in recent ecumenical discussions the sharpest clash of opinion occurred on this very subject. At the Edinburgh Conference on Faith and Order (1937) no agreement was reached regarding the nature of the ministry or the Church. Our brethren in the Church of England, particularly those of the Anglo-Catholic persuasion, insist that their 'catholic' view of the Church and the ministry is the only valid one. Professor Manson, however, on the basis of New Testament evidence, argues convincingly in favor of the 'evangelical' view.

Professor Manson rightly conceives the doctrine of the Church to be a branch of Christology (p. 22). The Church, he argues, is as Christ's Body 'the continuation of the Messianic ministry,' that is, 'its continuation *by the Messiah*' (p. 23). Those who with Dr. Kirk avow that "our Lord endowed His Church with two great gifts: the means of grace (the word and the sacraments), and the ministry of grace (the apostles and their fellow-labourers)," are reminded by Professor Manson that our Lord did better than that: "he gave the Church himself. His real and abiding presence in the Church is the supreme 'means of grace' and the supreme 'ministry of grace.'" (*Ibid.*) The only ministry that is "un-challengeably essential" is that of Christ Jesus our Lord.

For "Christ is prior—logically and temporally—to apostles and to the Paraklete" (p. 32). All other ministries are derivative and functional in character, dependent upon Christ's supreme, one and only essential and constitutive ministry.

Manson has also some very incisive things to say concerning the nature of the apostolate in the early Church. First, the Twelve occupied a unique position. It was clearly a non-transmissible office. Paul, though an apostle, never once claimed to be one of the Twelve. What remains then of "apostolic succession?" Three things, according to Manson, constitute it: the need of the world, the call of Christ, and the tradition of his ministry in the flesh in Galilee and Judea and in the Church which is his Body throughout the world (pp. 55-56).

Manson finally discards the term "apostolic succession" as misleading, basing all genuine continuity of Christian life and witness in the risen Christ who through the Holy Spirit operates in and through every local congregation. In the final analysis each local congregation, as part of Christ's Body, carries forward the apostolic ministry and witness. "The ministry of the Word is the business of the whole community; and any member can take part in it" (p. 61). Therefore, as Manson finely argues, "apostolicity is a quality that belongs to the Church, not to any particular form of ministry" (p. 78). In the same context he writes: "Churches are apostolic if and in so far as they have a call from the risen Christ to carry out the business of proclaiming the Kingdom and bringing men into it" (*Ibid*). And if it be argued that episcopacy is the guarantor of Church unity, Manson pointedly argues a *non sequitur*! Just look at Church history and he who runs may read. The evidence is overwhelmingly against the advocates of episcopacy as the only safeguard of Church unity, for the major schisms in the Church took place when the Church was under long-established episcopal government. Witness the schisms between East and West (1054), the division during the Reformation, or the expulsion of Presbyterians from the Church of Eng-

land in 1662 and the Methodists from that same Church near the end of the eighteenth century.

This book may well serve as a stimulating guide to serious reflection on a very crucial issue of the Church's life and practice.

William A. Mueller

Man's Disorder and God's Design. An omnibus volume on the Amsterdam Assembly of the World Council of Churches. Harper and Brothers, New York. Approximately 800 pages. \$5.00.

This impressive record of the Amsterdam Assembly frankly should have received this reviewer's announcement many months ago. It is worthy of careful reading by all Baptist ministers who would be informed on ecumenical matters. There are really four books in one—the four reports, each containing pertinent special discussions, of the four main sections of the Assembly. The titles of the books are: I. The Universal Church in God's Design, II. The Church's Witness to God's Design, III. The Church and the Disorder of Society, IV. The Church and the International Disorder.

Contributors include Gustaf Aulen, Clarence Craig, Karl Barth, W. A. Visser 't Hooft, Emil Brunner, Walter M. Horton, Reinhold Niebuhr, John C. Bennett—truly a galaxy of greats.

The book is really valuable. One need not agree with the idea of the World Council, but one may well be informed about it. The contributions of great church leaders reveal much and stimulate many good meditations.

S. L. Stealey

The First Assembly of the World Council of Churches. The Official Report. Edited by W. A. Visser't Hooft. New York: Harper and Brothers, 1949. 271 pages. \$3.50.

This is the official report of the ecumenical conference held at Amsterdam in Holland from August 22 to September 4, 1948. It was in every respect a notable assembly in the annals of modern Christendom. The churches represented at this first assembly of the World Council of Churches had sent a total of 351 delegates together with 238 alternates.

Of these delegates 270 were members of the clergy, while 81 were lay men or women. All in all 44 countries were represented in this world assembly of Christian countries.

While Southern Baptists were not officially represented at the Amsterdam conference, the report lists four accredited visitors from the Convention. This is significant and bespeaks rugged Baptist independence! If we think in terms of numbers, it is reasonable to state that about half of the Baptists of the world sent delegates to the Amsterdam Conference. The following countries and conventions, all of which co-operate in the Baptist World Alliance, were representing the Baptist witness at Amsterdam: The Burma Baptist Convention; the China Baptist Council; the Union of Baptists in Holland; the Baptist Union of New Zealand; the Baptist Union of Great Britain and Ireland; the National Baptist Convention of the U.S.A., Inc. (Colored); the Northern Baptist Convention of the U.S.A. The official report on page 246 lists the last two conventions under the same name, a rather bad blunder. Of course, Drs. Dahlberg, Albaugh, Nelson and Mrs. Anna C. Swain were delegates of the *Northern Baptist Convention* and not of the National Baptist Convention. Counting the alternates, consultants, fraternal delegates and accredited visitors, Baptists of the above named conventions were represented by about 50 men and women.

No one can read this report without realizing the great difficulties that beset the ecumenical venture. The report itself indicates the problematic of ecumenical endeavours. Surely, Geneva and Wittenberg, Moscow and Canterbury, Basel and Chicago (sic !) represent widely divergent Christian traditions.

There are many startling and wholesome things in this report which deserve our most careful attention. The sense of penitence and contrition over the Church's involvement in the world's plight; the recognition of Jesus Christ as God and Saviour; the joyous affirmation of God's triumph in Christ's Cross and resurrection; the willingness to recognize God's hand in diverse traditions and churches; the place of a

consecrated and enlightened laity in the Kingdom of God; the emphasis upon the spirit of urgency in world-wide evangelism and missionary endeavour; the gratitude for the unity of all true believers which the Spirit of God can and does create. We commend to our readers a careful scrutiny of this ably edited report on the Amsterdam Conference of the World Council of Churches.

William A. Mueller

The Emergence of a World Christian Community. By Kenneth Scott Latourette. Yale University Press, New Haven, 1949. 91 pages. \$2.00.

In three lectures delivered on the Rockwell foundation at Rice Institute, Houston, Texas, Dr. Latourette has presented a critique of the Ecumenical Movement which is a model of brevity, clarity, and penetrating analysis. In Lecture One, on "The Historical Background", he sketches rapidly the various movements which have been drawing the Christians of the world together, rightly emphasizing the dominant part played by cooperative efforts to carry out the Great Commission. Lecture Two, "The Present Status", describes the recent activities culminating in the formation of the World Council of Churches and explains the relationship between this body and the International Missionary Council. The third lecture is Dr. Latourette's most original contribution to the subject. In this, he dares to face the question, "What of the Future?"

Many will be disappointed in this great historian's prognosis. He does not anticipate an early achievement of the dream of Christian unity. "Historical perspective demands that we think not in terms of decades or even centuries, but of millenniums," he declares (p. 58). Furthermore, he definitely discounts the possibility that the end will be attained by any one of the three most commonly proposed methods: "reunion" with some supposed "true catholic" church; fusion of existing ecclesiastical bodies into a new organization; or a return to the "New Testament pattern." Rather through a variety of ways yet unpredictable,

will the Holy Spirit move to achieve the purpose of God.

This small but significant book deserves the careful study of all who are interested in Christian unity.

H. C. Goerner

Pascal and Kierkegaard (Vol. I). By Denzil G. M. Patrick. London: Lutterworth Press, 1947. 223 pages. 15s. net.

Pascal and Kierkegaard (Vol. II). By Denzil G. M. Patrick. London: Lutterworth Press, 1947. 402 pages. 25s. net.

Kierkegaard's Philosophy of Religion. By Reidar Thomte. Princeton: Princeton University Press, 1948. 219 pages. \$3.50.

Blaise Pascal, 1623-1662, and Soren Kierkegaard were two of the greatest Christian thinkers of all time. And Denzil Patrick has accomplished a great task in the treatment of both men. Of all the good books that have been written about Pascal and Kierkegaard there are none better than these two volumes by one of the most brilliant minds of the twentieth century. Patrick does not write about Pascal and Kierkegaard as a spectator but as one who enters into the very spirit of their lives and their thoughts. The interested reader will need little material beyond this to understand these two great thinkers in Christian history.

Pascal, a French mathematician and natural scientist, turned to mysticism under the Jansenist of Port Royal in France. His *Pensees* is the famous document in which he rejects rationalism and gives expression to the conviction that the heart has much deeper resources for discovering God. It is one of the great documents in the devotional literature of Christian faith. His *Provinciales* were written in defense of Antoine Arnauld of the Sorbonne. After the reading of Patrick's first volume one should turn immediately to the reading of these works which are published in an excellent edition by the Modern Library. The most important thing about Pascal was his Christian conviction. His "first conversion" led him into the Jansenist cause but his second conversion of 1654 is one of the greatest experiences of the saints. One must remember that this experience with God colored the profoundest meditations of Pas-

cal. Few writers can equal his meditations on the greatness and misery of men, on the hidden and the revealed God, on faith and reason, and on miracle and law.

Kierkegaard, the subject of Patrick's second volume, lived in Denmark at the time when the philosophy of Hegel was popular. Against the ideas of immanence, inevitable progress, the power of reason, and the relativity of religion, Kierkegaard wrote with penetrating insight. Against the complacency of the church with her social Christianity and infant baptism the great Dane uttered prophetic criticism. His philosophy of Christianity is unsurpassed in any language. With the touch of literary genius he moves through the stages of life. First into the aesthetic stage he enters on his mission of Christian evangelism. His exposure of life on this level in his *Stages on Life's Way* is one of his unforgettable writings. Nothing since Plato's *Symposium* has been written like *In Vino Veritas* (In Wine there is Truth). The speeches of Judge William are masterpieces on the ethical stage of life. From this second stage Kierkegaard moves into the religious stage where he makes the distinction between the religion of immanence and the religion of transcendence. Christianity to him is the religion of transcendence centered in the paradoxical person and work of Jesus Christ to which man responds in the bliss of faith. Patrick in his work gives an excellent survey and analysis of all the works of Kierkegaard in their historical setting. Again it must be said that these volumes are indispensable for any study of Pascal and Kierkegaard. To this reviewer they are the best.

Reidar Thomte's book on Kierkegaard's *Philosophy of Religion* is also an excellent piece of work. Thomte's knowledge of the Danish language enables him to use the original sources more than Patrick, but there is a question whether he has the insight into the thought of Kierkegaard as much as Patrick does. A special value of this second work on Kierkegaard is the treatment of the three stages mentioned above. The gathering of the material from the various sources under these three headings form the best part of

this study. Chapter 2 on "The Aesthetic Stage" is of unusual value. Chapter 12 on "Socratic Midwifery" is an excellent treatment of the communication of truth. The real value of Thomte's work is to be found in his construction of Kierkgaard's philosophy of religion. In so doing he has laid the foundation for a new approach to the problem of the relationship of Christianity to the various branches of philosophy. The time should come soon when a complete existential philosophy of the Christian religion will be written. Thomte has the ability to do this work. We hope for him more writing in his chosen field. Dale Moody

A Short History of Existentialism. By John Wahl. New York: Philosophical Library, 1949. 58 pages. \$2.75.

The Philosophy of Existence. By Gabriel Marcel. New York: Philosophical Library, 1949. 96 pages. \$2.75.

The first volume presents within a rather brief compass the current philosophic trend called 'existentialism.' It consists of two parts, the first being an analysis of Kierkgaard, Heidegger, Jaspers and Paul Sartre, the second representing discussions by several French philosophers of Jihn Wahl's lectures.

Existentialism, a title disowned by both Heidegger and Jaspers, is the insistence that reality in its concrete fullness is best known through immediate experience rather than through cognitive processes. Existentialists sense the tragedy of existence in a way that often makes them despair of life itself. Theirs is a morbid preoccupation with the problem of anxiety in view of death. Man is seen as forlorn, bereft of hope and dogged by utter meaninglessness. In Satre the nausea of existence, apart from God, is seen in awful clarity. Gurvitch, professor at the Sorbonne, stigmatizes Heidegger as a dishonest thinker, while he charges Sartre's thinking as an attempt 'to reduce the existence to zero.' Modern man is utterly left in the dark by 'this nausea of impotence.' I Corinthians 1:18-25 is the best antidote to this philosophy of nihilism.

In Marcel's charming and beautifully written book we breathe in a different atmosphere. The author, a Catholic

of depth and breadth, in four essays gives us a lucid description and definition of a Christian existentialist philosophy. Chapter 1 deals with the ontological mystery. Marcel is well aware that in our functionalized world, governed by a deadening time-table routine, there is little room for mystery. Yet modern man, though suffering from the atrophy of wonder, is bound to ask: Who am I? Beyond the problems which man is obsessed lies the domain of the meta-problematical. And what is mystery? Marcel answers: "A mystery is a problem which encroaches upon its own data, invading them, as it were, and thereby transcending itself as a simple problem" (p. 8). Our author points to the union of the body and soul, the fact of evil and of love, as partaking of the nature of mystery. In the ultimate analysis "the recognition of the ontological mystery . . . is no doubt only possible through a sort of radiation which proceeds from revelation itself." In other words, while in the experience of personal encounter with another beloved person, or in the experience of hope against all hope there may emerge in human consciousness an awareness "that there is at heart of being, beyond all data, beyond all inventories and all calculations, a mysterious principle which is in connivance with me," the full disclosure of that mystery is the gift of divine grace.

Marcel also discusses rather sympathetically the existential philosophy of Jean-Paul Sartre. However, while recognizing its seriousness, Marcel is grieved to note Sartre's "exaggerated use of the concept of negation" (p. 59) a tendency which almost inevitably leads to "the systematic vilification of man" (p. 62). To conceive life as does Sartre in terms of fundamental absurdity, to find the family suspect or to interpret love exclusively in terms of grasping selfishness is to Marcel the denial of true communion, the rejection of grace.

The concluding essays of this book bearing on "Testimony and Existentialism' and 'An Essay in Autobiography' are equally stimulating and well worth reading.

William A. Mueller

The Faith of a Scholar. By David F. Swenson. Edited by Lillian M. Swenson. Philadelphia: The Westminster Press, 1949. 159 pages. \$2.50.

When this reviewer in 1930 looked about for some work on Soeren Kierkegaard he could find but one monograph in English on the famous Dane and that copy was located in the University of Texas. Since that time, thanks to the labours of David F. Swenson and Walter Lowrie, the major works of Kierkegaard have been translated into English. In this work we have addresses by the late Professor Swenson of the University of Minnesota which he delivered between 1927 and 1936 at various times and upon various occasions. Of the seven addresses, lecture I, dealing with the "Dignity of Human Life," lecture V, entitled "Objective Uncertainty and Human Faith," and lecture VII bearing the title "Supernaturalism-Source of Moral Power" are of particular interest. The last lecture on "The Transforming Power of Otherworldliness" is equally challenging to an age caught in the pursuit of the vanities of time.

Space forbids an extensive discussion of the varied subjects treated in this book. But throughout its pages we are confronted by a serious thinker as he seeks to interpret high thinking and decisive living. Here are a few samples of Swenson's insight:

The true standard of God's greatness is his righteousness and his love; the true measure of comparison which exalts God in terms of spiritual values is the comparison between the human heart, which condemns itself, and the greatness of God's heart, which nevertheless forgives and pardons. And if a man occupies but an infinitesimal fraction of the space of the universe, and if his abode is peripheral rather than central in it, what influence can this have upon a mind that is convinced, as the religious mind is convinced, that a single act of self-denial on the part of a single human being is in God's sight worth more than all the suns and moons and stars taken together? (p. 41)

Speaking of the 'quest for the historical Jesus' in the past century Swenson argues that even though we had been

contemporaries with Jesus our grasp of his significance would not necessarily have been less difficult than today. He says:

The religious problems concerning his person, and the significance of his teaching, were in the contemporary situation as critical and as disputable as in any subsequent generation. (p. 45)

We commend this book to those concerned about integral thinking and living.

William A. Mueller.

Science and Cosmic Purpose. By Kelvin Van Nuys. New York: Harper and Brothers, 1949. 256 pages. \$3.00.

The basic thesis of this book is this: ours is a purposeful world, with its good and evil, its joy and tragedy, and behind the perplexing enigmas of existence is God the Creator and Redeemer. Contrary to Bertrand Russell who finds the presence of evil to be incompatible with the idea of a good and omnipotent Being, Van Nuys argues for the world as it now is as coming from the hands of the good Creator. There is evil, but no evil is intrinsically permanent. No evil is beyond transformation into good. Nuys discredits at every turn of his closely knit argument the Greek idea of static good and posits in turn the idea of "dynamic good" which "makes plausible the Biblical notion of a God whose interest is excited by new events and creations in every epoch." (p. 135). Rejecting both the ancient preoccupation with the myths of a golden age in the primeval past and the assumptions of modern science which "took the good end-moments of process to be the only reality", Van Nuys pleads for an organismic and holistic view of existence and man's place in the universe. Christianity by leaning too heavily on Greek conceptions of eternal essences contributed towards the loss of the "joyful sense of the sanctity of things." Descartes and Newton contributed further to the 'Entseelung' of matter. Modern idealists like Hegel "essayed to save meaningfulness by absorbing everything into the realm of the spirit," while "materialistic science, in turn, absorbed spirit into matter, or rather it into matter." (p. 138-

140). All this worked in favor of a mechanistic outlook, But, argues Van Nuys, meaningfulness, God-willed significance, pertains to man in the totality of his being. Those moderns who like Krutch or Joad have spoken in derision of man's bodily form have been beguiled by a utopian perfectionism that is not warranted by reality such as we know it. Had they taken the trouble they, too, might have perceived the wonder of the human body, a world of complex structures and functions, and that 'the body then, is not merely an external tool for expressing the spirit. It is necessary for the very existence of the spirit in the first place'. (p. 149).

The author of this penetrating treatise is deeply influenced by Whitehead, yet he maintains a critical attitude towards his mentor who helped to shape elements of his own organismic philosophy. He believes that 'the most pressing task of philosophy today is the arrangement of the myriad fragments of knowledge and experience which the specialties of modern life have spewed forth'. This applies particularly to the world of the educator. What St. Thomas Aquinas did so admirably for his day needs to be redone in our own generation, lest we become utterly lost in the maze of specialized and fragmented knowledge.

The reviewer found this book stimulating, though he disagrees with some of its conclusions. The treatment of Paul on page 137 is erroneous. That God can bring forth good out of evil is attested both by the Bible and Christian experience. That He, therefore, of necessity must have posited it or willed it is a very hazardous assumption. But we rejoice that Van Nuys holds that "God is the absolute Creator of all reality" (p. 123), which idea is quite an improvement on the widely advocated idea of a growing or finite God.

William A. Mueller

The Reawakening of Christian Faith. By Bernard Eugene Meland. New York: The Macmillan Company, 1949. 125 pages. \$2.00.

Writing from the viewpoint of religious naturalism the author tries to come to grips with the meaning of existence and of Christian faith. He writes with grace and power on

many of the questions that haunt the minds of modern man. While appreciating science and scientific method, he is convinced that "sheer fact cannot illumine our existence." (p. 6). Meland welcomes, though he critically appraises, the contributions which recent neo-Reformation theology has been making to the reawakening of Christian faith. Reinhold Niebuhr is rated high among the advocates of a non-illusory type of Christian thought. However, Meland believes that literary men like T. E. Hulme, Joseph Wood Krutch, T. S. Eliot, Edwin Arlington Robinson and Robinson Jeffers, have made an even greater contribution towards a re-evaluation of the depth of the human problem. These together with men like Whitehead, Bodin and Lewis Mumford have helped to destroy the basic assumptions of mechanistic materialism, positivism and historic naturalism. Meland freely admits that "religious naturalism in general . . . has been less subtle and sensitive in dealing with the human problem . . . than have various expressions of supernaturalism." (p. 45). Men like Wieman have been singularly "indifferent to the anguish of the disillusioned mind." Due to the latter's almost blind confidence in the formulation of a concept of value for solving man's problem Wieman has left out of the reckoning "the wide disparity between the will to believe and the capacity to believe or to act." What Meland has to say about the lack of sensitivity in our society and even in our churches is all too true. Some very illuminating remarks are made regarding the relation between poetry and theology, the peril of the literalist, the fatuity of overworked religious words and the "formalism of the concepts and insights which carry the most seminal meanings for our existence," insights such as love, grace, sin, redemption, sacrifice, the cross, eternal life. Meland's focal point of the new theology of religious naturalism is the "insight into the creative act of God, or more particularly, that happening in creation by which feeling is infused into brute process, giving actually to tenderness, meaning and beauty." (p. 92).

One wonders, however, where Jesus Christ fits into this type of "Christian" faith. We can be thankful to any per-

son who alerts our spirits to a greater sensitivity of beauty and goodness, but it is by no means clear what is essentially "the good news of redemption . . . that points us to our intended destiny." (p. 125). William A. Mueller

Recovery of Man. By F. R. Barry. New York: Charles Scribner's Sons, 1949. 109 pages. \$2.00.

The Bishop of Southwell presents in this book his conception of the Christian doctrine of man. He reveals the comprehensiveness of a Church of England thinker in the Broad church tradition. Here are some samples of his approach: "If men once abandon trust in Reason and in the objectivity of Truth, they are playing straight into the hands of tyrants, whether Fuhrers or impersonal collectives," (p. 11). "The Gospel is not about man's ideals, still less about his failures and betrayals—as some of its heralds now seem to think—but about the victory of the Living God. As such it is the answer to our predicament," (p. 18). "The tragedy was the Reformation, particularly in its Lutheran form, in the attempt to recapture the 'pure' Gospel, uncontaminated and undefiled by 'catholic' and non-scriptural accretions, repudiated this grand inheritance. Thereby, however, unknowingly and unwillingly, it began to destroy Christian civilization" (p. 21). The author charges Luther here with rejecting Graeco-Roman Humanism. It is doubtful whether this indictment can stand. True, Luther in his contest with Erasmus said rather harsh things about the "Hurlein" called Reason, but it must also be remembered that the humanism of his day contributed towards the very ethical paralysis which Dr. Barry bemoans in our own day. And there was Luther's co-worker Melanchthon and Sturm, the founders of the classical Gymnasium in Germany.

What the author has to say concerning the primacy of the personal and the essential character of the Gospel as good news is excellent:

All genuine Christian faith in God and all hope of recovery for man are rooted and grounded in this proclamation. It is not a theory nor a specula-

tion; it is the telling forth of what God has done in the actual course of history in this world, through Christ's life and death and resurrection, which changes the whole nation situation (p. 75).

William A. Mueller

The Reality of the Religious Life. By Henry Bett. New York: The Macmillan Company, 1949. 159 pages. \$2.25.

The subtitle is "A Study of Miracle, Providence and Prayer." This is a book of real merit. The writer, an English Methodist scholar, wrestles with the tough questions that have baffled humankind from Job to Pascal, from Sophocles to homo sapiens A.D. 1949. Some of these tough questions that haunt men's souls are: Does God guide our frail human lives? Can God possibly be interested in me and my personal destiny? Is Prayer a potent force or tantalizing self-delusion? Are miracles possible and credible? If so, what is the relation between the supernatural and natural processes?

Each chapter of this book is brim full with pertinent illustrations of the specific problems discussed. The logic employed is closely knit and there is no shadow-boxing. Definitions are incisive and to the point. What the author says concerning what is possible and what is not; concerning the relation between the possible and credible; the relevance of natural law; the problematic of multiple causation; the peculiar character of Christ's miracles; these and related facts are illuminated and set forth without passion by means of sound reasoning so as to be profoundly convincing to all open-minded seekers after truth. We conclude with two meaningful observations from the pages of this book. Writes Professor Bett:

"No one therefore has any conceivable right to declare that a miracle, or a strange providence, or a wonderful answer to prayer is impossible. There is no question here of logical or absolute impossibility. The possibility of it is relative to the circumstances and the period and the person concerned . . . What cannot happen in my life may happen in

the life of a saint. And what would be quite impossible in the acts of an ordinary man may be quite possible in the life of our Lord, if He was what His Church believes Him to be." (p. 22).

"We do not believe in Christ because of the miraculous deeds He is said to have done. We believe in His miracles because we believe in Him, and we know Him to be the supreme miracle . . . It is because, on any reckoning whatever, our Lord was the most amazing personage in the history of mankind, that we believe He did amazing things. It is His own uniqueness that enables us, nay, as I believe, compels us, to believe in His unique deeds." (pp. 124; 126).

William A. Mueller

The Religion of Philosophers. By James H. Dunham. Philadelphia University of Pennsylvania Press, 1947. 314 pages. \$4.00.

The Dean emeritus of Temple University presents in this work what ten thinkers of world renown conceived religion to be. The philosophers that pass in review are: Plato, Aristotle, Epicurus, Marcus Aurelius, Augustine, Leibnitz, Spinoza, David Hume, Immanuel Kant, and August Comte. Five of these belong to the ancient and early Christian era, while the remainder belong to the modern era. We should think that Thomas Aquinas might well have been added to the list or been substituted for, say, the none too significant positivist Comte. But, *de gustibus non disputandum!*

Professor Dunham writes with wonderful clarity and precision, allowing each philosopher to state his own case, while entering into dialectic discussion with the issues at stake. Finely he distinguishes in the Introduction between the differing tasks of the theologian and the philosopher. He writes: "The theologian accepts the existence of deity as a fixed integer of thought, and then proceeds to expound the essential attributes involved. Philosophy, on the contrary, studies the problem in the light of developing experience, slowly, steadily, cumulatively, building its judgmental structure until the idea of God is finally reached." (p. 3)

It is to be doubted, however, whether religion at its highest has been advanced by these eminent thinkers, save Augustine who was surely more than a philosopher. However, all of them, for better or worse, continue to influence reflective thought, ethical attitudes, and philosophic trends.

William A. Mueller

Abundant Mercy. Vol. V in The Heidelberg Catechism Series. By Herman Hoeksema. Grand Rapids: Wm. B. Eerdmans Publishing Company. 222 pages. \$2.50.

The author offers a running commentary of *The Triple Knowledge* of the Heidelberg Catechism, covering Lord's Day 21-24. This is a continuation of similar expositions by the same author. The interpretations given are in line with orthodox Calvinism as represented by Abraham Kuyper or Professor Bavinck. Arminianism, we are told, "no matter what form it may assume, is essentially humanism, pelagianism, individualism, nominalism" (p. 22). Its man-centered conception of salvation and of the church is countered by the God-centered conception of the Reformed tradition. Calvin and his disciples knew that the Church is organic, the whole being determined not by individuals composing it but the latter being determined by the former. Particular election is stoutly affirmed and a denial of particular atonement "must ultimately lead to a denial of the truth that Christ's death is vicarious" (ib. 33). Infra-and supra-lapsarian conceptions of predestination are succinctly discussed. Chapter 4 on the assurance of membership in Christ's Body is a sobering piece of exegesis. The author rejects the idea of a millennium as premillennialists generally interpret it. He argues that "the period of the thousand years in the twentieth chapter of the book of Revelation refers to the present dispensation" (p. 133). Baptists will not agree with all the conclusions reached in this book, but the author writes in an ironic vein and much can be learned from his discourse.

William A. Mueller

Instruction in Faith. By John Calvin (Translated and edited by Paul T. Fuhrmann). Philadelphia: The Westminster Press, 1949. 96 pages. \$2.00.

This is a welcome addition to the classics of the Reformed faith. Professor Fuhrmann here makes available to a large public one of the choice works from the pen of John Calvin. *Instruction in Faith* is a digest of the Reformer's famous Institutes of 1536. The reader "will find herein the spirit of early Protestantism, which was neither a theology, nor an organization, but an inspiration—the rebirth of Israel's prophetism within the Roman Catholic Church of that time." (p. 10) The clarity of exposition so characteristic of Calvin's thought is reflected in this excellent translation of a work that first appeared in the French language. We fully agree with the translator and editor of this classic "that future Christian generations will decide in favor of the Genevese Reformer, and will read his Works when contemporary platitudes shall be either forgotten or derided." (p. 11)

William A. Mueller

Christian Theology. By P. B. Fitzwater. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948. 552 pages. \$7.50.

The author of this systematic presentation of Christian theology has taught, mostly in Moody Bible Institute, over a period of 58 years. His many students, therefore, will be grateful for the publication of his lectures. The point of view from which the volume is written is a modified Calvinism. Emphasizing the necessity of a proper balance between the absolute sovereignty of God and the relative freedom of man, Dr. Fitzwater attempts to avoid the extremes of both Calvinism and Arminianism. A second characteristic of the book is the caution against extreme dispensationalism. The author is a dispensationalist, but he seems to keep his eye on L. S. Chafer of Dallas Theological Seminary! A third distinctive is the use of the term "Deontology" to designate the place of Christian ethics in systematic theology. His treatment of ethics follows traditional Calvinism, and is especially weak in the application of *agape* to ethics.

It cannot be said that this publication by a kindly and beloved teacher is a major event in theological science. Despite the fact that the book is on the Approved List of the Evangelical Teacher Training Association, it must be said that the treatment of Christian theology is very general, not to say mediocre. Numerous errors shock the careful reader. Few students take the legend of the Great Synagogue very seriously (p. 28). His statement of the tests of canonicity are hardly accurate. The historic criteria of the rule of faith, episcopacy, and apostolicity (p. 29) are generally known. Codex Aleph has since 1933 been in the British Museum, not St. Petersburg, Russia (p. 33). The word "apocrypha" means "hidden," not "doubtful" (p. 30); and "peshitta" means "simple," not "true or literal" (p. 34). The fact that all these errors appear within the space of six pages is indicative of the quality of the work.

Dale Moody

Logic and Scientific Methods. By Herbert L. Searles. New York: The Ronald Press Company, 1948. 326 pages.

The Logic of the Sciences and the Humanities. By F. S. C. Northrop. New York: The Macmillan Company, 1949. 402 pages. \$4.50.

The first book, written by a professor in the University of Southern California, is an extremely well constructed elementary text in logic for college students. Its three main parts deal successively with "Logic and Meaning," "Deductive Logic" and "Scientific Methods." Ministers who constantly and of necessity must engage in speech will be richly rewarded plowing through this clearly written tome. To learn how to think according to the principles of valid inference or how to arrive at sound judgments of the fact is an art that is desperately needed in our confused age. To have an understanding for sound definitions and the symbolism of all language may save the minister from the pitfalls of superficiality in thinking or speaking. We commend this book most heartily to our readers.

The second book by Professor F. S. C. Northrop, Sterling Professor of Philosophy and Law in Yale University,

is also a book on logic, but conceived in the broadest possible manner. Hence, this volume treats of deductive and inductive logic, as well as those forms of knowing which apply in religion and art. Northrop carries forward, with insight and acumen, the researches of men like Rickert, Troeltsch, Poincare and others who have concerned themselves with the scope as well as the limitation of scientific inquiry. A clear distinction is made between the exact sciences and the humanities, between problems of fact and problems of value. There is no one scientific method, Northrop argues, for scientific method is always relative to the peculiar and specific problem under investigation. The problematic of scientific method becomes already apparent at the point where inquiry is to be initiated. While scholars generally agree that at the beginning of an inquiry the investigator ought to clear his minds of traditional beliefs and prejudices, they disagree widely when it comes to positive prescription how to proceed further. Should one start at once collecting facts as Bacon suggested, or begin with radical doubt as did Descartes, or begin at once to put up hypotheses as Morris Cohen and Ernest Nagel advocate?

Chapters XXII to XXIV ought to be of special value to ministers, since they deal with the relation between the physical sciences, philosophy and human values and with the methods of religious knowledge.

Since this book represents a collection of scientific papers and essays each essay is a unit in itself and may be studied separately by the interested student.

William A. Mueller.

The Doctrine of Our Redemption. By Nathaniel Micklem. New York: Abingdon-Cokesbury Press, 1948. 155 pages. \$1.50.

Nathaniel Micklem, Principal and Professor of Dogmatic Theology in Mansfield College, always writes a book worth reading. *Prophecy and Eschatology*, *What Is the Faith?*, and *The Theology of Politics* are gems of great value for today. *The Doctrine of Our Redemption* reviews this im-

portant article of faith as interpreted in the Old Testament and the New Testament, the Eastern and Western Patristic views, the Middle Ages and the Reformation. It is a simple book based on erudition.

Dale Moody

How Came Our Faith. By W. A. L. Elmslie. Charles Scribner's Sons, New York, 1949. 417 pages. \$3.25.

The author of this volume seeks to show by an examination of the teachings of the Old Testament how our Christian faith came about and how it must be related to our own times. His work is divided into three divisions, The Old Testament Today, The Religion of the Hebrews, and The Faith of the Prophets. In the first division he discusses the relevance of the Old Testament to our day, remarking quite truly that "Hebrew religion did not perish of old age." Also in that section he discusses the modern scholarly methods of the study of the Hebrew Scriptures and their results, the Old Testament as literature, and a history of the attitudes of Jews and Christians towards its inspiration.

In the second section he describes the land of Canaan, the gods of Canaan, and the God of the Hebrews. The third section deals with the great religious principles voiced by Israel's great prophets, especially by Moses, Samuel, Elijah, Amos, Hosea, Isaiah, and Jeremiah.

The reviewer, without endorsing all the opinions of the author, heartily recommends this excellent book to thoughtful students of the Bible. Such a stimulating work is worthy of time and study, even though one may occasionally disagree with the writer.

Clyde T. Francisco

The Theology of the Old Testament. By Otto J. Baab. Abingdon-Cokesbury Press, Nashville, 1949. 287 pages. \$3.50.

A positive presentation of the theology of the Old Testament is this delightful addition to the study of the Old Testament. The author introduces the book with the true observation: "It is fruitless for teachers of the Old Testament to exhort their ministerial students to do more effective biblical preaching while continuing to stress only questions of origin,

unity, secondary sources, period of composition, and textual glosses of interpolations. The Protestant ministry will react to this type of teaching either by a superficial treatment of biblical texts or by a complete rejection of the critical method in favor of rank literalism."

The author's purpose is to present the teachings of the Old Testament in accordance with the claims of the Old Testament writers themselves. His treatment of each division of Biblical theology is life-centered and fresh. For instance, when he treats the nature of God he discusses God as living, personal, holy, spiritual, creator, making frequent quotations from the Scriptures. In so doing he rarely makes an attempt to show the date at which each concept came to the fore, but rather presents the passages that give us the various teachings. Thus the truths are not cluttered with temporal and technical debris. Of course Baab believes in progressive revelation and constantly makes allowance for it, but he wisely allows nothing to stand in his way of bringing forward biblical truth in clarity.

Certain of the author's critical views may not be shared by all, but the book should be an inspiration to every truth-seeking reader. No Biblical theology book in English can appeal more to the average reader than this able presentation. For the scholar other more technical works must supplement this one. Such a book will inspire the beginner to go onward to more intense study.

Clyde T. Francisco

Biblical Theology. By Geerhardus Vos. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1948. 453 pages. \$5.00.

A better name for this book, as the author suggests in the preface, would be "History of Special Revelation," for the concern of the work is the tracing of the process of God's self-revelation from Adam to Jesus. Part I is on "The Mosaic Epoch of Revelation" and covers about half of the book. Neither Part II on "The Prophetic Epoch of Revelation" (pp. 203-318) nor the section on the New Testament (pp. 321-429) is given the space and attention that the author devotes to

the first part. The reasons for this strange proportion no doubt include the fact that the book is compiled from student notes and the private files of the author, but much of it is due to the author's rejection of historical study of the Old Testament. A student acquainted with a work such as that of Eichrodt or Kohler would be greatly surprised at such an arrangement. It should be said, however, that the section on prophetism contains much helpful study, but insufficient attention is given to the content of the message.

Dale Moody

The Hebrew Prophetic Consciousness. By Harold Knight. Lutterworth Press, London, 1947. 186 pages. 10s. 6d. net.

A valuable contribution to the study of Hebrew prophecy, this book is a thoroughly scholarly presentation of the Psychology of Prophecy. Beginning with an excellent discussion of the nature of Hebrew psychology, the author proceeds to trace the development of Hebrew prophecy and discusses the nature of prophetic inspiration. "The ecstatic sense of compulsion is not the god-intoxication of heathen ecstasy, but the invasive transforming energy of the Spirit of God through the impact of which the prophet's personality is quickened to a new intensity of consciousness."

The second division of the book treats the implication in Old Testament Theology of the nature of prophetic consciousness. Under this heading is discussed revelation and authority, the nature of man, the personality of God, divine pathos, time and eternity, and history.

No student interested in Biblical theology can afford to neglect these studies.

Clyde T. Francisco

Biblical Commentary on the Old Testament. By C. F. Keil and F. Delitzsch. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1949.

Pentateuch. By C. F. Keil and F. Delitzsch. Translated by James Martin. Vol. I, 501 Pages, Vol. II, 486 pages, Vol. III, 531 pages. Three volumes, \$10.50.

The Psalms. By Franz Delitzsch. Translated by Francis Bolton from the Second Edition. Vol. I, 428 pages, Vol. II, 420 pages, Vol. III, 420 pages. Three volumes, \$10.50.

The Prophecies of Isaiah. By Franz Delitzsch. Translated by James Martin from the earlier third edition. Vol. I, 461 pages, Vol. II, 525 pages. Two volumes, \$7.00.

The Twelve Minor Prophets. By C. F. Keil. Translated by James Martin. Vol. I, 515 pages. Vol. II, 475 pages. Two volumes, \$7.00.

This set of books is almost indispensable to an interpreter of the Old Testament. Delitzsch is an incomparable exegete and linguist. Anything that he has written will bring benefit to the reader. Any student who has studied Hebrew will gain immeasurably from a close use of these books. For many years seminary students have sought diligently in bookstores and libraries for copies of these books; now the exegetical and interpretative works of Keil and Delitzsch have been combined and are available at a reasonable price in a useful binding and readable print. This complete set would be a worthy addition to any library. I know of no better set of books in print on the Old Testament today.

J. J. Owens

The Canticle of Canticles. By William Pouget and Jean Guitton. Translated from the French by Joseph C. Lilly. Declan X. McMullen Co., New York, 1948. 201 pages. \$2.25.

In this most interesting book, Jean Guitton gives us an analysis of the exegetical work done by William Pouget, a Catholic Father, in his cell in Paris from 1905 until 1933. His master teacher was blind, which all the more enhanced his memory and acumen. "He know by heart, both in Latin and in Greek, the books of the New Testament and a good part of the Old, long passages of which he used to recite in Hebrew." He possessed "the peasant's horror for theories and technical language . . ."

The interpretation of the Song of Songs found here claims that the book dates long after the days of Solomon, in the post-exilic period c. 250 B.C. The nature of the work is taken to be that of a drama, with three principal characters, Solomon, the Shulamite, and the Beloved. The Shulamite and the Beloved Shepherd are wife and husband, which Solomon does not know. Solomon tries to woo the Shulamite,

but sends her back to her husband upon her telling him she is already happily married.

The book champions faithfulness in marriage, and since it so readily lends itself to a comparison with the love of Yahweh and Israel, and the love of Christ and his church, it has been preserved because of such value. Who can deny that such future use was in the mind of God from the beginning?

Clyde T. Francisco

The Book of Daniel. By C. Lattey. Browne and Nolan, Dublin, 1948. 143 pages. 12/6 net.

This volume is an able presentation of the problems centering around the Book of Daniel. Since it is a commentary written by a Roman Catholic, it is all the more interesting, especially as the author deals with the apocryphal fragments associated with the Book of Daniel, which are considered of canonical value by Catholics.

Lattey takes the position that the Book of Daniel dates in the exile, but quite naturally does not regard the fourth kingdom of this book as referring to Rome, but rather to the Seleucid Empire. The commentary material is concise and to the point. Students of the Bible will find this book a valuable addition to their library.

Clyde T. Francisco

The Cross of Hosea. By H. Wheeler Robinson. Edited by Ernest A. Payne. Westminster Press, Philadelphia, 1949. 64 pages. \$1.50.

In this little book published after his death, from Wheeler Robinson's notes, the great scholar presents a sequel to *The Cross of Jeremiah*, which he had written previously (1925). In the present work he treats first of all the personal life of Hosea, coming to the position held generally by scholars. Hosea married Gomer before she became impure. Late she left him and he finally brought her home again. The teachings resulting from this experience the author discusses; namely, the inwardness of sin and the victory of grace. There is much that is fresh in his treatment, especially his comparison of the experience of Hosea with that of Macbeth.

Clyde T. Francisco

The Psalms. By Elmer A. Leslie. Abingdon-Cokesbury Press, Nashville, 1949. 448 pages. \$5.00.

"This volume has one major aim, to make the reading of the Psalms an intelligible, interesting, and inspiring experience." So the author prefaces his book. The treatment is centered in the Psalms as they were used in their original setting in Hebrew worship. Such a method he finds to be helpful in three ways: One is able to discern the rich diversity in the Psalter; a new sense of the significance of public worship is derived; the response of an individual Psalmist to God becomes the vehicle of the soul utterance of others.

In this arrangement Leslie groups the Psalms under such headings as the Hymn in Hebrew Worship, Hymns of the Revelation of God, Songs of Personal Thanksgiving, and Songs of Trust and of Wisdom. For the average reader this work will prove of great value, but for the scholar, it will not add materially to his stores of learning.

Clyde T. Francisco

The Religious Pilgrimage of Israel. By I. G. Matthews. New York: Harper and Brothers, 1947. 304 pages. \$4.00.

The title of this book is indeed indicative of the nature of the work, for the author has traced the development of Hebrew religion from seminomadic days to 135 A.D., by which time historical forces had liberated Judaism from nation, land, and temple. After an introductory chapter on "The Meaning of Religion," each of the succeeding fourteen chapters represents a phase of Israel's religious development. These phases he terms as follows: The Religion of the Seminomads, of the Sinai Confederates, of the Canaanites, of the Invaders, of Nationalism, of the Reactionaries, of the Laymen (8th century prophets), of Co-operation (Deuteronomy), of Individualism (Jeremiah and Ezekiel), of the Intellectuals (Deutero-Isaiah, Job, etc.), of the State-Church (Priest and Holiness Codes and Ezekiel's Temple Vision), of Man-kind (Ruth, Jonah, portions of Isaiah), of Supernaturalism (Zephaniah, Joel, Daniel, portions of Isaiah), and of Judaism (down to 135 A.D.).

The scope of this work is of such an extent as to require an intimate knowledge of the entire Old Testament and related fields of study. It is extremely well written—the work of a mature scholar, and, no doubt, is the chief product of many years of fruitful study. The author's position with reference to the Bible is in the main stream of modern literary criticism. However, in view of the multiplicity of problems involved, a work of this scope will naturally evoke criticism on numerous minor points.

More serious criticism, however, should be directed toward two points of the author's general approach. In his attempt at historical objectivity, he has shied away from what he views as the temptation to make the "varied oracles, that were often the polemical expressions of hostile factions, conform one to the other, or to press them into the molds of our own Theology." In so doing, however, he has either overlooked or neglected the element of organic unity which characterized Israel's religion. This has resulted in the artificial etching of some lines of demarcation that are either non-existent or, at best, exceedingly vague.

In the second place, he views the development of Israel's religion from a humanistic, environmental standpoint. Revelation is defined (p. 6) as a "vital process developing in history by means of that intelligence that in ever widening horizons contributed to the better solution of the problems of human existence." Concerning the eighth century prophets, he says (p. 129) that "their belief was that man's understanding of God came through reflection on the facts observed in history and society," and (p. 131) that "the revolutionary conclusions of these four men were arrived at through normal intellectual processes." Surely much more needs to be said concerning the nature of revelation and prophetic inspiration than is indicated here.

Nevertheless, this work is a veritable mine of information on Old Testament subjects and it will prove most helpful if one is on guard against the points of approach listed above. A further employment of archaeological findings

would considerably enhance the value of the early chapters.

Wm. H. Morton

Histoire de la Théologie au XIX Siecle. By Edgar Hocedez, S. J. Bruxelles: L'Édition Universelle, S. A., 1949. 269 pages. Tome Premier.

In a previous volume of this Journal (July, 1949) the third volume of this work has already been reviewed. Now the first volume, delayed because of the war, is in our hands. Its subtitle is '*Decadence et Reveil de la Theologie, 1800-1831.*' On the whole Catholic theology in this period is not very vigorous. Among the reasons for theological decline the author lists the following: the suppression of the Society of Jesus in 1773, the Erastian policies of European rulers against the Roman Church, the influence of French Jansenism and the hurricane of the French Revolution. Even more disastrous was the rationalistic philosophy of the Enlightenment. Kantianism and Hegelianism proved equally subversive of supernatural Christianity, while Catholic rulers in France and Austria contributed their share towards the humiliation of the papacy. The abandonment of scholastic philosophy aggravated still more the decline of Catholic theological reflection.

Men like Chateaubriand, Joseph de Maistre and Louis de Bonald, however, each in his own way, helped to recover some of the Church's glory. In Felicite de Lamennais (1782-1854) Catholic faith found an able defender. His *L'Essai sur l'indifference*, published in 1817, based on common sense reasoning, sold 40,000 copies in France alone. Abandoning the threadbare arguments of an older apologetics Lamennais tried to humiliate proud reason and to make men choose between despair or faith. He met with opposition as did the famous Georges Hermes of Bonn University. Hermes outdid Descartes and Kant by positing certitude of faith on absolute, radical doubt. His following was large and prelates like the Archbishop of Cologne favored his views. In 1835 Pope Gregory XVI condemned Hermes for holding that '*rationem principem normam ac unicum medium quo homo assequi possit supernaturalium veritatem cognitionem.*'

However, the disciples of Hermes who, according to Hocedez, at one time occupied thirty chairs in philosophy and theology at various Catholic universities of Europe, carried on a clever controversy, even appealing to the Pope himself.

In the universities of Wurburg and Bonn men like Seber and Gratz were affected by semi-rationalism. Franz Berg even went so far as to deny the divinity of Jesus. Many Catholic theologians in this period come under the influence of Schelling, Kant or Hegel. The revival of Catholic thought started at the University of Tuebingen. There men like John Sebastian Drey, John B. Hirscher and John Adam Moehler lent new distinction to Catholic science. Drey is credited with having advanced, long before Cardinal Newman, an organismic and developmental conception of dogma. Hirscher, a strong critic of scholasticism, made the Kingdom of God central in his thinking. His *Die christliche Moral als Lehre von der Verwirklichung des Reiches Gottes in der Menschheit* of 1835 is organic and genetic in conception. Like Canon Raven in our day Hirscher leaned heavily on biology and psychology to substantiate his organismic theology. John Adam Moehler, in turn, excelled in patristics. His work on Athanasius is still a classic. Moehler advocated a life-centered theology. One of his earliest works came out in 1825 on the *Unity of the Church*. But his most famous work *Symbolik* of 1832, contrasting with considerable erudition the dogmatic beliefs of Protestants and Catholics, aroused the ire of many learned Protestant theologians such as Marheineke, Gosler and Ferdinand Christian Baur. Moehler, while in the first state of his thinking in doubt about papal supremacy, became one of the staunchest advocates of papal Catholicism. For him the ultimate reason for the visibility of the Roman Church lay in the mystery of the Incarnation. The Church in a real sense is the extension of the Incarnation.

This work, too, has valuable bibliographical indices. The author tries hard to be objective, particularly in discussing the views of men who deviated from the accepted Catholic pattern.

William A. Mueller.

A History of the Jews. By Solomon Grayzel. Philadelphia: The Jewish Publication Society of America, 1947. 835 pages. \$3.50.

In a comprehensive, readable fashion Dr. Grayzel traces the history of the Jews from the Babylonian Exile to the end of World War II. The fact that the author's point of departure passes over the first two periods of Hebrew-Jewish history (Patriarchal Age and First Commonwealth) is not without good cause. In the first place, it was with the restored remnant of Judean successors of the ancient Hebrews that the history of the "Jews" (as distinguished from the "Hebrews" or "Israelites") properly begins. Again, the history of the early Hebrews is quite generally familiar, whereas the later history of the Jews is much less perfectly known.

The author has divided his volume into five books, representing successive phases of Jewish history. The titles of these divisions of his work are as follows: Book One—The Second Commonwealth; Book Two—The Supremacy of the East; Book Three—The Jews in the West; Book Four—Retreat and Progress; Book Five—The Search for a Friendly Home.

Among the author's reasons for writing this volume were (1) "the hope of clarifying the process of Jewish development through the centuries" and (2) the desire to fortify the spirit and determination of present-day Jews to persevere in the path of their ancestors, "and patiently and hopefully labor for the welfare of mankind." The first of these objectives he has already realized; for the second he must await the judgment of time.

As implied in the above statement of purpose, this is an interpretative history written from the standpoint and for the benefit of Jews. However, it holds wide interest for non-Jews as well for, as the author points out, the Jews have been participants in practically every phase of humanity's struggle and progress. Of particular interest to some will be the light cast on the backgrounds of certain social and cultural traits which are generally recognized as characterizing Jewish people. The book is splendidly written

and illustrated and has a helpful bibliography of suggested readings to supplement each of the five divisions of the work.

Wm. H. Morton

Mohammedanism. An Historical Survey. By H. A. R. Gibb. Oxford University Press, London, 1949. 206 pages.

No better brief treatment of the religion of Islam is available than this small volume by the Professor of Arabic in the University of Oxford. Professor Gibb has made a life-long study of things Moslem and writes with sympathy and insight, yet with critical discernment. After tracing the early spread of Mohammedanism, he discusses the development of doctrine and law in the Moslem community, the differentiation of various sectarian types, and the rise of modern apologetic and missionary movements. The concise treatment helps the reader to view Islam as a whole and to understand its present position in the world.

The book is No. 197 in the Home University Library of Modern Knowledge and appears in the familiar pocket-size format. No price is given, but the usual moderate charge for books in this series will make this a bargain.

H. C. Goerner

Essence of Hinduism. By Swami Nikhilananda. The Beacon Press, Boston. 118 pages. \$1.75.

Hinduism is often thought of as vague philosophy supported by superstition. The oldest of all living religions, it has come down through the millenniums relatively unchanged. Its appeal to the oriental mind is recognized, but we have assumed that Hinduism has little affinity for the western man. Little attention has been given to its psychology.

This book will startle the average reader. His first surprise will be the clarity with which this age-old faith is presented in modern speech patterns. His next surprise will be the convincingness with which Hinduism is presented as the faith which has sustained the structure of Hindu society for the past thousand years. A third surprise

will come from unexpected similarities of Hindu philosophy and ethics to Christianity. A fourth surprise arises from the reasoned faith in immortality which is the bed-rock of Hinduism as a religion.

Surprise passes into astonishment at the systematic psychology according to which religious phenomena are explained and justified. Clearly this psychology anticipates much that is supposed to be strictly modern in its dynamic view of the mental life. One would almost believe that he has picked up a text on Gestalt psychology when he reads thus: "In a movie there is the need of an unmoving and detached screen on which the pictures must be focused in order to give the idea of continuity. So also, there must be an unmoving and detached element in man to unify his detached perceptions. Without it his experiences cannot be coordinated. This unmoving entity is his Atman, or soul." The book abounds in illustrations and quotations from Hindu sacred literature, some of which throw uncanny light on the problems of existence now and hereafter.

G. S. Dobbins

Hindu View of Christ. By Swami Akhilananda, Philosophical Library, New York: 1949. 249 pages. \$3.00.

A cover blurb affirms: "This is the first time a Hindu teacher has written a comprehensive book on Jesus, the Christ." Certainly the book comprehends a wide range of studies in its ten chapters. Also it reveals a worthy knowledge of the facts and insight into the Spirit of Jesus.

He is, for the author, a true, supremely important incarnation of God, howbeit one of many incarnations. It is claimed that Jesus was "an oriental," a popular, superficial fact, widely accepted by many Christian writers. Also for this student Jesus was a "yogi."

Our Swami has made full, sympathetic studies of the Gospels and of Christianity as a whole. He discusses the "spiritual practices" of the Christ, his significance for "every-day problems," his "power," the meaning and value of his "cross" and of the resurrection, conceived as the triumph of

spirit over matter, "the Spirit of Easter." There is an appreciative chapter on "the teaching and preaching" of Jesus, which leads up to the final chapter on "Christian Missions."

Of course the discussion moves frankly in the atmosphere and framework of Hindu comprehensiveness, with relative indifference to forms and labels. The author is a Swami of the Vedanta Society in Boston. He has made for himself a wide circle of Christian friends, a dozen or so of whom in university faculties have read his manuscript. Dean Walter Muelder of Boston University has written an *Introduction* of several pages from which some sentences are pertinent.

"The purpose is to show its meaning for the West. In the present volume, however, the author makes the personality of Christ central. The book extends the mutuality of understanding from the general perspectives of psychology to the practical religious problems of humility, obedience, conversion and love to God incarnate in Christ . . ."

"This book speaks not only of the words of Jesus but of Christ, the incarnation of God. Swami Akhilananda unites East and West in a moving appreciation of Jesus Christ and his significance for the whole world . . ."

"Throughout this book the main outlines of Hindu philosophy and psychology of religion are apparent. Handling the source material about Christ within such an outline brings out the affinities between his way of life and religion and that of Hinduism . . ."

"Whether many agree with what is said of Christ or not, it remains true that Swami Akhilananda's writing will enrich the spiritual life of any one who takes the book seriously, and seriously it must be taken."

On its spiritual and mystical side the Christian Gospel has definite affinities with the best of Hindu religious insight and experience. Many Christians will be able to understand the religion of the Christ, and other religions, better by sympathetic reading of this book; as also they will have fresh appreciation of the uniqueness of Christ Jesus and his sole ultimate mediatorship.

W. O. Carver

Introduction to Zen Buddhism. By Daisetz Teitaro Suzuki. Philosophical Library, New York, 1949. 136 pages. \$3.75.

The appearance of this little book is another symptom of the growing interest of the West in the mystical philosophies of the Orient. Professor Suzuki, of the Otani University, Kyoto, Japan, is regarded as the outstanding authority on Zen Buddhism. He has written extensively in the field, and is himself an adept in the prescribed practices of this peculiar sect, which claims to have preserved the essence of original Buddhism as taught and practiced by the founder, Gautama himself. This present work is an attempt to state in the simplest possible terms the essentials of Zen Buddhism, in the hope that some Western readers will follow this introduction with a more serious study of the technical writings.

One of the most interesting features of the book is a rather lengthy Foreword by Dr. C. G. Jung, a well-known psychotherapist. Jung's interest in Buddhism is professional rather than religious. He is highly appreciative of possible psychological values in Zen, but is not over-sanguine about the probability that its principles will be much used by Westerners, rightly discerning that the complete difference in background and temperament make it all but impossible for an American or European to take seriously the teachings of this abstruse system.

H. C. Goerner

Japan Begins Again. By William C. Kerr. Friendship Press, New York, 1949. 180 pages. Cloth \$1.50, paper \$1.00.

Japan is certainly one of the major responsibilities and opportunities of the United States, government and people. Also it is almost the supreme opportunity, obligation and challenge faced by American Christians who believe in the universal quality and destiny of our gospel and its religion.

Too, the modern Japan, of the last century, is largely the product of American ideals, progress, expansion and aggressiveness. The plight of the Japanese people and nation today are the outcome of American military might in

its impact on national ambition of the militarist government of Japan. The fate of the Japanese people now inevitably becomes the liability of the United States. The hope of the Japanese, objectively and to a great and growing extent in the minds of the Japanese, lies in the Christian gospel with the responsibility on the Christian churches of our country. All of this spells out in highest capitals opportunity and obligation, urgency and promise.

In the face of all this every intelligent Christian should demand of himself, for himself, knowledge of the essential facts of an unprecedented situation. Here this intelligent Christian is indeed fortunate. For the special student and leader there is vast material. But we have in this little "study book" a conspectus of all the essential facts and considerations for a good understanding and for wise and faithful decisions.

The author is fitted by culture, by long experience as missionary worker and statesman, in Korea and in Japan, in comprehensive knowledge and in generous Christian spirit, and in capacity for objective fairness, to give us as true and full a picture as is possible within such limits. And along with it all he is master of a perfect literary style, so perfect as not to divert attention from the serious matter to its form of presentation; so perfect as never to obscure the clarity of the truth. By all means read and use this volume.

W. O. Carver

Which Way Japan?.. By Floyd Shacklock. Friendship Press, New York, 1949. 64 pages. Paper 60 cents.

"The old Japan is gone forever, and the new has not yet appeared. Today is a time when anything can happen." Young readers are prepared to accept this statement on page 60, and to feel the weight of it, by following the story, swiftly told in the first 59 pages, of the crumbling of old ways in the Island Empire. Written by a missionary with twenty years experience in Japan, now professor of Missions in Drew Seminary, the book is one of the best brief portrayals of the modern crisis in Japan. It places the challenge squarely before Christians of America.

H. C. Goerner

Most of the World. The Peoples of Africa, Latin America, and the East Today. Edited by Ralph Linton. Columbia University Press, New York, 1949. 917 pages. \$5.50.

This utterly unique book is breath-taking in its scope and its significance. It surveys the major population areas of the world, outside of Europe and North America, its striking title calling attention to the fact that this includes "most of the world," even if the minority peoples of the United States and Europe do wield a dominant influence in world affairs up to now. The strong suggestion is that "the rest of the world" cannot go on ignoring "most of the world" any longer; that the world is one in an economic sense, even if not in a cultural sense; and that unified planning of the equitable distribution of the world's material resources is long overdue and no longer to be postponed with impunity by the more wealthy nations.

The book is written from the standpoint of technical Anthropology. Ralph Linton, the editor, is Professor of Anthropology at Yale University, and of the fourteen other contributors, six hold chairs of Anthropology in other institutions. Professors of Sociology, Geography, and Economics are also represented in the list, along with specialists in other fields.

The first two chapters are general, giving surveys of the natural resources and of population trends in "most of the world." Then follow special chapters on Spanish America (termed "Mestizo America" here), Brazil, South and East Africa, West and Central Africa, North Africa, the Near East, India and Pakistan, Southeast Asia and Indonesia, China, and Japan. The approach is factual and descriptive, with ample statistical findings to bolster the authors' statements. Yet the emphasis is upon people as *people*, not as items in a statistical table. For example, one is taken into the home of a typical laborer of Lima, Peru, to see just how he lives, what he eats, how often he goes to the movies, etc. The laws of economics come alive in these fascinating pages.

Considerable attention is given to the place of religion as a factor in society. The point-of-view is for the most

part objective and unbiased. The chapter on China contains a rather critical, yet not wholly undeserved, analysis of the defects of missionary activities in that country as observed by the author, a Chinese national.

As might be expected, more problems are raised than can be solved in a book of this sort. No easy solutions are suggested. The major problems could only be faced by some such organization as the Economic and Social Council of United Nations, which might well take this as a background survey. Certain aspects of the total problem are being attacked in helpful ways by missionary societies around the world. The book affords splendid background material for mission study, the more interesting because it is written from a different point-of-view.

The price of the book is moderate, considering its more than nine hundred pages and the encyclopedic nature of the information it contains.

H. C. Goerner

God's Hurry. By Duke K. McCall. Broadman Press, Nashville, 1949. 120 pages. Cloth 75c; paper 50c.

Written by the Executive Secretary of the Executive Committee of the Southern Baptist Convention at the special request of the Missionary Education Council, this may be considered the official publication to prepare members of Southern Baptist churches to participate worthily in the Advance Program now being promoted. Packed full of facts, illuminated with numerous pungent quotations, throbbing with a sense of urgency, sweeping in its world scope, the little book comes right down to earth with the practical matter of stewardship of dollars and lives at the end. Its logic is inescapable; its punch is terrific!

Study groups should be organized in every church. Every Southern Baptist should be exposed to these stimulating thoughts and then led on to action.

H. C. Goerner

Again Pioneers. By Hermann N. Morse. Friendship Press, New York, 1949. 88 pages. Paper 60 cents.

This brief study of the future of Home Missions, written by the secretary of the Board of National Missions of the

Presbyterian Church in the U.S.A., has been officially adopted as "the basic statement preparatory to the Home Missions Congress of 1950," which meets in January. As the title suggests, the theme of the book is that the day of home missions is not ended, but current conditions call for Christians to pioneer in pushing forward the frontiers of faith in this country. Every sentence in the four short chapters point toward the climactic conclusion: "This is obviously the time to prepare for a great advance for the Christianizing of America."

H. C. Goerner

The Negro Handbook 1949. Edited by Florence Murray. New York, The Macmillan Co., 1949. 368 pages. \$5.00.

The Negro Handbook is a manual of current facts, statistics, and general information concerning the Negro in the United States. It is published biennially, and the 1949 edition provides in a concise form a wide range of facts on population, vital statistics and health, civil rights, crime, education, labor and employment, government and politics, United Nations, housing, business, rural life, religious denominations, the press, and other topics. This is an important reference work and all serious students of contemporary American society will find it useful.

O. T. Binkley

Moral Standards. By Charles H. Patterson. New York, The Ronald Press Co., 1949. 514 pages. \$4.00.

The central purpose of this text-book, which was written for use in introductory courses in ethics on the college level, is to aid students in clarifying their ideas about right and wrong and to stress the value of clear ethical perception in a democratic society. The author, who is professor of philosophy in the University of Nebraska, has tested the materials and organization of this book in the classroom. He has succeeded in presenting profound insights with remarkable clarity, and the lists of questions and supplementary readings at the end of each chapter add to the usefulness of the volume.

The author discusses methods of determining right and wrong, rejects ethical relativism on the grounds that it is self-contradictory and that it denies any valid basis for making moral decisions, devotes five chapters to an examination of ethical theories, and presents a detailed analysis of the ethics of self-realization. Then he discusses problems of individual and social morality and the relation between ethics and religion.

In the judgment of this reviewer, the chief defects of the book are (1) an inadequate understanding of the moral criteria of the Bible; (2) the failure to distinguish between the ethics of self-realization and the ethics of the Gospels; and (3) the brief superficial treatment of the relation between morality and religion. The book as a whole, however, demonstrates clear thinking about moral problems and has genuine merit as a college text.

O. T. Binkley

How Religion Helps. By A. W. Palmer. The Macmillan Co., New York. 57 pages. \$1.50.

"This is a book for those who are trying to get well," writes Dr. Palmer. "They believe in their doctor and they appreciate the services of their nurse. But they also recognize that there is a part in the process which they themselves must play." Continuing, the author says, "And beyond all this there is the underlying healing power of God. He works through the doctor and the nurse, but he also needs the co-operation of the patient. All three must work together with God." Out of a prolonged illness which he recently underwent, Dr. Palmer has given us this gem for the treasury of other sufferers and for the use of those who minister to convalescents. The little book does not consist of trite sayings about the spiritual value of affliction, but rather proposes a prescription for making illness an enriching religious experience. Fresh comfort comes from guided meditation on the Twenty-third Psalm; clarification springs from a better understanding of the relation of medical science to Christian faith; practical help arises from simple instruction as to how to put faith into words. The pastor

would do well to lay in a supply of copies of this little book, to be given on occasion to parishioners who need just the strengthening that its insight and inspiration will bring.

G. S. Dobbins

On the Edge of the Primeval Forest and More from the Primeval Forest. By Albert Schweitzer. New Combined Edition. Macmillan, New York, 1948. 222 pages. \$4.50.

The recent revival of interest in Albert Schweitzer, heightened by his visit to this country, is fittingly recognized by the Macmillan Company in this new edition of the two books which together relate the epic story of the building and growth of the mission hospital in French Equatorial Africa. *On the Edge of the Primeval Forest* was first published in 1922. *More from the Primeval Forest* came out in 1930, and the American edition bore the title *The Forest Hospital at Lambarene*. Thirty-five photographs illustrate the book, and these, together with Dr. Schweitzer's remarkable descriptive powers with the pen, make the story vividly real.

In a national poll conducted by a popular magazine some years ago, Albert Schweitzer was voted one of the greatest living Christians. The elements of true greatness shine forth in this modest narrative of a sacrificial life. The two books belong together, for the story is one. This new and convenient form will help to make them what they really are: one of the classics of missionary autobiography of all time.

H. C. Goerner

The Life and Diary of David Brainerd. By Jonathan Edwards. New Edition, with a Biographical Sketch of Jonathan Edwards, by Philip E. Howard, Jr. Moody Press, Chicago, 1949. 385 pages. \$3.50.

There is reason for real gratification that the Moody Press has seen fit to rescue this classical autobiography from the limbo of book collectors' libraries and put it into current circulation. Now long out of print, it deserves to be read and pondered by this generation.

Born in 1718, David Brainerd devoted his life to the missionary ministry among the Indians of New York, Penn-

sylvania, and New Jersey, in regions which then lay beyond the frontier. Afflicted with tuberculosis when no cure was known, he was able to preach less than four years before his death at the age of twenty-nine. He had been engaged to the daughter of Jonathan Edwards, who recognized the qualities of true spiritual greatness in the young man, and therefore edited and published his diary shortly after his untimely death.

Few books have been more influential. William Carey was inspired by the life of Brainerd, as was Henry Martyn, whose short missionary career in India was similar to that of Brainerd. Scores of other young people have been led to dedicate their lives to missionary service or to higher Christian living, partly as a result of reading this matchless story of consecration.

The new edition is beautifully done and has the further value of containing a good brief biography of Jonathan Edwards. This is a "must" for church libraries, and an "ought" for every minister.

H. C. Goerner

Ann of Ava. By Ethel Daniels Hubbard. The Friendship Press, New York. New Edition, 1949. 185 pages. Cloth \$2.50, paper \$1.25.

Other short biographies of Ann Hasseltine Judson have been written, but Ethel Daniels Hubbard's *Ann of Ava* remains the classic story of this first American Baptist woman missionary. First published in 1913, the book has been an inspiration to countless young Christians. It is pleasing to note that the Friendship Press has brought out a completely new edition, with larger pages, better type, and attractive illustrations. This new format makes the book more than ever an ideal gift for girls, a valued addition to the church library, a book for the Christian home.

H. C. Goerner.

Young Christians at Work. By T. O. Nall and Bert H. Davis. New York, Association Press, 1949. 116 pages. \$1.75.

There is a vital relation between Christian faith and participation in the needful work of the world. This book

presents true stories about young Christians at work at useful jobs in American society. Here are the lively testimonies of a park superintendent, an airport manager, a high school teacher, a safety inspector, a factory dispatcher, a missionary nurse, a radio station manager, and other Christian youth at work in today's world. The message of this book will appeal to every thoughtful youth who sincerely desires to serve God and his neighbor through his Christian influence and opportunity at an everyday job.

O. T. Binkley

Victory Over Suffering. By William Goulouze. Baker Book House, Grand Rapids, Michigan. 150 pages. \$2.00.

Here is an unusual book on an age-old subject. The author underwent a severe and prolonged illness. The suggestion came that he write a book on suffering. He secured the names of a multitude of fellow sufferers and sent to them a four-page questionnaire composed of four parts. Part I called for a brief description of the experience of sickness, suffering, or sorrow. Part II requested the listing of lessons learned from the experience. Part III sought favorite helps during the experience. Part IV gave opportunity for listing of names of individuals to whom also the questionnaire might be sent. Results from returns on more than a thousand of these questionnaires were little less than amazing. The experiences of sufferers fell into fairly well-defined patterns. The lessons which they learned could likewise be organized around certain centers. Favorite helps included chiefly Scriptures and poems. Introductions and organization of materials constitute the author and editor's part. The book thus published would make an ideal gift for one who is now undergoing suffering or who can look back on it and make it a means of grace.

G. S. Dobbins

The Pastor's Pocket Manual for Hospital and Sickroom. By Edmond Holt Babbitt. The Abingdon-Cokesbury Press, New York-Nashville. 160 pages. \$1.75.

This excellent manual represents the approach which has grown out of the movement for clinical training of

ministers. It is durably bound in fabrikoid and is in handy pocket size. The author and compiler knows the modern hospital, and has an exceedingly valuable introductory section on the minister's behavior and function in the hospital. There then follow carefully selected Scripture readings, suggestive prayers, appropriate hymns, inspiring poems, "nuggets of encouragement." "An order for the administration of the sacrament of the Lord's Supper or Holy Communion for the sick" is included for the use of the minister who believes that it is proper to administer the ordinance privately. The reviewer believes that this is a misuse of the ordinance, but appreciates the excellence of the form of service should it be used as obviously intended in the New Testament.

G. S. Dobbins

Psychology and Religion for Everyday Living. By Charles T. Holman. New York: The Macmillan Company, 1949. \$2.50.

Mellow wisdom, wrought out in long years of personal testing of the Christian confession of faith, and careful scholarship in the field of psychology are combined in this author's treatment of two closely related fields: psychology and religion. Each field is pressed into the service of the other so as to strengthen both.

The pastor will find this carefully and beautifully illustrated theme valuable in his preaching ministry. The book will also serve as a therapeutic aid in his counseling ministry with distressed individuals. It may well become a part of a pastor's "Loan Shelf," and a part of a church library.

Wayne E. Oates

Every Pastor a Counselor. By Stanley E. Anderson. Van Kampen Press, Wheaton, Illinois. 110 pages. \$1.50.

Skilled pastoral counseling is no longer in the category of "specialities." Training in this field has become a normal part of the progressive seminary's curriculum. It is therefore to be expected that pastors will begin to produce literature in this field, just as they have produced out of ex-

perience books on preaching, pastoral work, evangelism, religious education, and the like. Dr. Anderson is a Th.D. graduate of Northern Baptist Theological Seminary of Chicago and has had work in the field of clinical training elsewhere. The distinctive of his treatment is that it is thoroughly biblical, evangelistic, Christian. The author shows thorough acquaintance with standard literature in the field of psychology of religion and therapeutic counseling. He shows simply and clearly how the average pastor may achieve confidence in this essential feature of his ministry to persons. The cases described are those with which the pastor will meet in the regular course of his contacts with his people. It is gratifying to note that this strong, safe, sane, evangelistic pastor has discovered that counseling is an indispensable adjunct of his service to all sorts of needy people, and that what he is doing any good pastor can do.

G. S. Dobbins

My Faith Looks Up. By Russell L. Dicks. Philadelphia: Westminster Press. 1949. 96 pages. \$1.50.

This is the first volume of the Westminster Pastoral Aid Books. The purpose of this volume, as well as succeeding volumes in the series, is to serve as a therapeutic instrument in the hands of a parishioner. This is one of those "little books that you can hand to people." It is to be followed by others by equally competent authors. The content of the book is so pertinent to the inner spiritual crises of people that the reader who is in touch with the thorny problems of people can envision at least a half dozen parishioners to whom he plans to hand it. Dr. Dicks, out of his deep personal experience of suffering and as a person who is intimately acquainted with the grief of others, has recaptured the emotional honesty and moral wholeheartedness of the Hebrew Scriptures and the Mind of Christ. Not only so, he has made such spiritual treasures, both old and new, available to people who acutely need them.

Wayne E. Oates

A Man's Reach—The Autobiography of Glenn Clark. Harper and Brothers, New York. 314 pages. \$3.00.

This reviewer "discovered" Glenn Clark through the reading of his *Soul's Sincere Desire* some twenty-five years ago. Since then, his magazine articles and books have been read with increasing appreciation. From *The Thought Farthest Out* to the recent *I Will Lift Up Mine Eyes*, Glenn Clark has poured a stream of living water into the lives of millions who think of him not so much as a writer as a personal friend.

The question must often have arisen in the minds of his readers, What is the source of this perennial "living water"? For one does not write as Glenn Clark has written out of a poverty-stricken background. As might have been expected, Mr. Clark was fortunate in his parental heritage. With rare humor and modesty, he tells how "I assembled my universe," how he learned the lessons of simple living and high thinking in his childhood, how he acquired an education through patient study, intermittent teaching, travel, research at Harvard, assumption of full-time responsibility as teacher, happy marriage and the creation of a home, adjustments made in a long career as professor of English at Macalester College.

These preliminary chapters lead up to the point where, as Glenn Clark puts it, "revelation began." In an unforgettable experience in which he became "the brother of the Carpenter," life was transformed by the living Christ. He tells how there dawned on him the tremendous meaning hidden in this subtle passage of Scripture: "He maketh my feet like hinds' feet; and setteth me upon my high places." Then he explains: "As the rear feet of the hind are to the front feet, so is the subconscious mind of man to the conscious mind. And as the creature which has the most perfect correlation between its front and rear feet is most certain to reach the mountain-top in safety, so the person who has the most perfect correlation between his conscious mind and his subconscious mind is most certain to reach the heights in life." He concludes: "I now knew what

Jesus meant when he said, 'Have faith in God . . . ' " Again: "At last the great Truth that had been pounding upon my heart and brain had been born. And in accepting it, I found that I myself had become reborn."

Space forbids further disclosure of Glenn Clark's expanding spiritual experience until he became one of the most radiant Christians of this era and one of the most enriching writers of our time. To read his autobiography is to have him come into your life, take a seat beside you for a while, and then remain your friend to the end of the journey.

G. S. Dobbins

Fellowship With God Through Christian Stewardship. By W. L. Muncy, Jr. Central Seminary Press, Kansas City. 215 pages. \$2.50.

There are many brief books on stewardship and church financing intended primarily for study course use or as guides for the immediate purpose of money raising. This treatment is on college and seminary level. Professor Muncy is a competent historian. He first places the stewardship movement in its historical perspective in American Christianity. He then traces the development of the doctrine of stewardship through the progressive revelation of Old Testament and New Testament, reaching a climax, of course, in the teachings of Jesus and their interpretation by Paul and other New Testament writers. The sections dealing with the tithe, both in the Old Testament and in the New Testament, are clear and convincing.

Historical and biblical backgrounds serve as a screen on which to project the principles and practice of stewardship-tithing today. Church financing is conceived in terms of "fellowship with God," and all the details of preparation for the financial canvass, the conduct of the canvass, the follow-up of pledging, are emphasized as means to this end of divine-human partnership.

Those who teach in this field, as well as all pastors who seek solid foundations for their leadership in this practical matter, will be grateful to Professor Muncy for this timely book.

G. S. Dobbins

Evangelism As Set Forth in the Writings of Ellen G. White. Review and Herald Publishing Association, Washington, D. C. 750 pages. \$2.50.

This is one of the "Christian Home Library Series" put out at amazingly low cost by Seventh Day Adventists. For many years Ellen G. White was one of the voluminous contributors to the periodical literature of the Adventists. From her writings and addresses these brief essays on evangelism have been compiled. Throughout the writing there runs the theme of "impending doom," the "march to death," the "multitudes unwarned." Granting the unreality of much of the apocalyptical element, the urgency of the message and the effectiveness of method in getting it known and accepted must command the reader's admiration. The present vogue of "visitation evangelism" finds its forerunner in the work of the Adventists almost from the beginning, as they went about from house to house, from person to person, seeking acceptance of their kerugma. The book is far from just a "museum piece;" it would bear study by those today who are seeking a recovery of evangelistic methods which were effective in the first Christian centuries and which have been demonstrated as fruitful by our Adventist friends.

G. S. Dobbins

How To Increase Church Membership and Attendance. By Weldon Crossland. The Abingdon-Cokesbury Press, New York-Nashville. 160 pages. \$1.75.

The title of this worthwhile book is a bit misleading. On turning to the contents, the reader finds the author primarily concerned with evangelism. Evangelism in its New Testament connotation is not primarily concerned with increasing church membership and attendance. Dr. Crossland sounds no uncertain note concerning the nature and purpose of evangelism. He thinks that evangelism in our day is destined to be more effective than in any era since the apostolic age. "It is a partnership between the minister and the layman as they unite to witness for their living Lord." With this definition of evangelism in mind, the author tells how to plan a year's program of evangelism, how to make preach-

ing evangelistic, how to organize a visitation evangelism crusade, how to train laymen to do evangelistic calling, how to make an evangelistic call, how to win children and young people, how to build new members into the church, how to launch a church loyalty crusade, how to win inactive members to a renewed loyalty, how to use publicity to build up attendance. The ideas presented are not sensational, neither do they follow the beaten path. The book is especially timely, in view of the tremendous interest evidenced in all the denominations in making the second half of this century notable for fruitful evangelism.

G. S. Dobbins

Broadman Comments, 1950. By R. Paul Caudill. Nashville: Broadman Press, 1949. 476 pages. \$2.00.

This helpful volume needs no introduction to thousands of Sunday school teachers and pastors throughout the South. The high standard of scholarship and deep spirituality that has characterized this volume through the years is continued in this edition.

Findley Edge

Peloubet's Select Notes on the International Bible Lessons, 1950. Edited by Wilbur M. Smith. W. A. Wilde Co., Boston, 1949. 429 pages. \$2.75.

Peloubet's Commentary on the Uniform Lessons has long been a favorite among Sunday school teachers. A distinctive feature is the direct quotation from various commentaries of pertinent excerpts. Of more than a score of authorities quoted, G. Campbell Morgan, J. R. Lumby, and A. T. Robertson appear frequently. There is a wealth of material in these more than four hundred pages, much of it in rather small type.

H. C. Goerner

The Snowden-Douglass Sunday School Lessons for 1950. By Earl L. Douglas. The Macmillan Company, New York. 470 pages. \$2.50.

Many Sunday school teachers are familiar with this volume of lesson helps, this being the twenty-ninth annual edition. In addition to introductory materials on the 1950

lessons and valuable book lists, the book presents exceptionally well-organized treatments of the approaching series: "The Early Church Faces Its World," "Great Men and Women of the Bible," "Growing in Christian Living." The viewpoint is conservative, reverent, stimulating. The expositions are content-centered, yet there are practical suggestions for the teacher. A vast amount of research has gone into the preparation of the commentary, many sources being mined for illustrative materials. The book lists for teachers will prove especially useful. G. S. Dobbins

Worship Services for Purposeful Living. By Alice Anderson Bays. The Abingdon-Cokesbury Press, New York-Nashville. 256 pages. \$2.50.

Worship has been too often thought of as "exercises"—a song, a prayer, Scripture reading, another prayer, the offering, the anthem, the closing song and benediction. Worship is better conceived as an ascending series of experiences, which bring the needs and problems of life into the presence of God, with outcomes of purposeful Christian living. Mrs. Bays, wife of a minister, has in previous volumes provided stimulating worship materials, especially for youth groups. In this book she has made a contribution of high value.

Twenty complete worship services are provided. Each service has a theme that challenges to purposeful living—to renounce self, to master self, to accept discipline, to search patiently for truth, to live by one's convictions, to cooperate with God, to answer the call of Christ, etc. The high point in the worship service is a stirring story, such as that of the courageous chaplains who gave their lives when the *S.S. Dorchester* was torpedoed, how Glenn Cunningham became a champion athlete, how Steinmetz came to be America's "electrical wizard," how Sir Alexander Fleming discovered penicillin, the part that Susanna Wesley played in the lives of John and Charles, and so on and on. Some of the stories are of Bible characters, but retold in the language of today.

The author has spared no pains to make her biographies authentic. There is nothing "mushy" about them, their appeal being in the straightforwardness with which the stories are told and their relevancy to the challenge to purposeful living that runs throughout the book. Those who prepare programs for various types of church assemblies—Sunday School, Training Union, Missionary Society, prayer meeting—will rejoice more over this book than over ninety and nine of the traditional sort. Pastors may want to claim it for themselves, since it contains illustrations "worth their weight in gold."

G. S. Dobbins

Resources for Worship. By A. C. Reid. Nashville: Abingdon-Cokesbury Press, 1949. 154 pages. \$2.00.

Albert Clayton Reid has been the professor of philosophy at Wake Forest College since 1923. During the summer sessions of 1936 and 1946, he served as chaplain at Harvard University. At both Wake Forest and Harvard, Dr. Reid delivered short talks in the chapel services. The fifty messages in this volume are based upon these chapel talks.

The reviewer has read these devotionals—sometimes one, sometimes several each day. They are indeed *Resources for Worship*. This book is recommended to preachers, teachers, and worship leaders for devotional materials and as a storehouse of suggestive ideas for future development and use.

V. L. Stanfield

Pastoral Leadership. By Andrew W. Blackwood. Abingdon-Cokesbury Press, New York-Nashville. 256 pages. \$3.00.

Dr. Blackwood has done it again! From his pen within the past few years has come a stream of materials for the minister that seems to have an inexhaustible source. His contributions fluctuate from pulpit to pastorate and it would be difficult to say whether he enriches the minister more at the point of his preaching or his pastoral service.

This new book, *Pastoral Leadership*, is a treasury of ideas and helps for the pastor in the exercise of his office as *episcopos*. As his admirers know, Dr. Blackwood is no

dry-as-dust cataloguer of mere methods. He possesses a journalistic style that makes every page readable. He knows the work of the pastor from every angle. He further knows how to relate preaching and pastoral work so that the two forms of service mutually reinforce each other.

Part I of *Pastoral Leadership* deals with the pastor as executive; the goals of the pastorate; the plight of the leader; the problems of the church; the first year on the field. There then follows "A Study of the Resources," in which such matters are dealt with as equipment, boards, staff, musicians, ushers, committees, special meetings. The church, in its community setting, calls for an intelligent community outlook, effective publicity, and right relations with other churches. Part II presents the pastor as organizer in four major fields—evangelism, Christian education, missions and community welfare, and finances and statistics. The final chapter alone is worth the price of the book: "The Secret of Pastoral Leadership."

Here is a volume that every alert pastor will want on his desk.

G. S. Dobbins

The Church and Its Young Adults. By J. Gordon Chamberlin. New York: Abingdon-Cokesbury, 1943. 124 pages. \$1.00.

It is the thesis of the author that the church can best enlist, hold, and use its young adults by challenging them to undertake the great unfinished tasks in the community and in the world. The underlying ideas are excellent. However, not much help is given of a practical nature for a progressive program for a local church.

Findley Edge

Religion in the Kindergarten. By Rosemary K. Roorbach. New York: Harper and Brothers, 1949. 218 pages. \$2.00.

Many churches are coming to recognize the value of a weekday church kindergarten. Others have been unable to start a program of this type because of a lack of information concerning such a school. This little book will prove exceedingly helpful to these people.

The first four chapters deal with the four and five-year-old and how to lead him to an understanding and appreciation of religious values. Suggestions are also given concerning schedules for the school. The author explains step by step what should be done in a three-hour schedule.

The latter half of the book is given over to curriculum suggestions. Six different units of study are suggested. The first unit, "The Mystery of Growing Things," is worked out in detail to help the teacher understand how the other units should be developed.

Findley Edge

Voice and Diction. By Victor A. Fields and James F. Bender. New York: The Macmillan Company. 368 pages. 1949. \$4.00.

For the preacher who is "having a little trouble" with his voice but cannot secure professional assistance with his problem, and for the preacher whose speech is strongly marked by dialectical or provincial characteristics, *Voice and Diction* is highly recommended. With much more emphasis upon purposive exercises for practice than upon extended discussions of principles, the authors have produced a book that a speaker will find helpful as well as challenging, no matter what his degree of proficiency in handling his "mother tongue." The treatment of oral reading in some detail only adds to the value of the book for religious speakers who have an obligation to read the Bible in public distinctly and give the sense and cause the people "to understand their reading."

Charles A. McGlon

The Communication of Ideas. Religion and Civilization Series. Edited by Lyman Bryson. Published by Institute for Religious and Social Studies. New York: Harper and Brothers, Distributors, 1948. 296 pages. \$3.50.

This volume is made up of a series of addresses that were delivered by fourteen authorities in as many different aspects of communication to "Catholic, Jewish, and Protestant scholars at the Jewish Theological Seminary of America in New York City" in an effort "to describe social or

psychological behavior in terms of the factors of communication involved." The writers, whose contributions from wide and varied backgrounds are held together by "a preoccupation with language" in human affairs and by "the dominant intellectual tendency of our time, which is to think more of processes and less of things," succeed admirably in achieving their goal. Their work makes profitable reading therefore, for anyone who really cares about "what men do with words and ideas and what they can do" in order to make human relationships more agreeable than they would be if the speech personality of the individual and of the cultural group were totally ignored in the field of research.

Charles A. McGlon

A Grammar for Heretics. By John Clark Jordan. New York: Rinehart and Company, Inc., 1949. x, 158 pages. \$.65.

The most unusual features of this interesting handbook for students of the English language are the striking title and the complex system of symbols used for sentence analysis. It should be observed, however, that the author, who is conscious of the language as a living entity, will most certainly succeed in holding the attention of the most experienced speakers and authors who will take the trouble to secure his pamphlet. Not only that, they will surely sharpen their awareness of the *sentence* as the basic unit of intelligent communication by reading this work.

Charles A. McGlon

How to Make a Speech and Like It. By Lawrence H. Mouat. Palo Alto, California: Pacific Books, 1949. 94 pages. \$2.00.

Someone has said that one picture is worth many, many words, but the fact remains that experienced speakers will get little help in developing their art by flipping the leaves of Dr. Mouat's volume and reading the information that is set up something after the fashion of a coloring book for an elementary school child—although the illustrations are very well done, and although the author assures his

readers that the volume "contains all the basic principles of speechmaking that have been found of value through the centuries." On the other hand, the book might be quite suitable as a special-day gift to a would-be club speaker.

Charles A. McGlon

Language—Man—Society. Readings in Communication. By Harold E. Briggs. New York: Rinehart and Company, Inc., 1949. 707 pages. \$3.50.

This volume is more than just a collection of some of the most valuable articles of our day about men who would use the tools of language for effective communication: it is a stimulating presentation for the development of insight into analyzing the processes of communication, formulating proper ideals of the purposes for which the processes of communication should be used, and for developing or sharpening the abilities of the men who would use those processes.

The contents of the book are not limited: they range all the way from newspaper articles (in the section dealing with *Media of Communication*) to Wendell Johnson's "The World of Words" (in the discussion of *Language and Thought*). Neither is the volume "For Children Only." Experienced pulpiteers would profit considerably from a careful reading of the example-discussions (e.g., "Psychological Barriers to Communication"), and from several hours spent in a quiet corner with the "Suggestions for Study and Discussion." Certainly the book has value for *young* preachers in their quest for the knowledge, habits, skills, and appreciations that are necessary for pulpit effectiveness.

Charles A. McGlon

How to Talk Well. By James F. Bender. New York: The McGraw-Hill Book Company, 1949. 262 pages. \$3.50.

Dr. Bender is a very busy man who has written a goodly number of books for other very busy people who would like to speak very well. Thus, his books are well-organized, very much condensed treatments of phases of the speech processes. They are certainly not profound treatises;

rather, they are "how-to-do" books. The present one is in the tradition of the previous ones. It is practical and it has vitality, but it might mislead some of its readers by its apparent thesis that speaking is a "1-2-3 proposition."

Charles A. McGlon

Handbook of Public Speaking. By A. R. Thompson. New York: Harper and Brothers. Revised Edition, 1949. 177 pages.

Mr. Thompson has employed the condensed form of handbooks on written composition for his "reference book" for speakers. The book has value for the mature or professional speaker, therefore, only in that it contains at least a notation about most of the important topics which even the experienced speaker needs to keep in the back of his mind every time he sets out to construct and to deliver a public address of importance and of effect.

Charles A. McGlon

Practical Parliamentary Procedure. By Rose Marie Cruzan. McKnight and McKnight, Bloomington, Illinois. 200 pages. \$2.50.

Most of the manuals of parliamentary law are too complicated for practical use by the inexperienced presiding officer. They seem to be intended for the skilled parliamentarian who will appeal to the manual to sustain him should objection or confusion arise. This book is intended more for the amateur, the person called upon to preside over a club or society or church group. Utmost simplicity is sought, with technical terms interpreted in plain language. The reader is first given certain preliminary information regarding the nature and essential purposes of parliamentary practice. Then step by step the procedure is outlined in the conducting of business meetings—order of business, kinds of motions, amendments and debate, nomination and election of officers, quorum and meetings, committees and boards, constitution and by-laws, rules of order, forum and discussion of precedence of motions, the rock on which most inexperienced presiding officers stumble and fall. Mastery of the simple principles set forth in this manual should

qualify any person of average intelligence to preside successfully over the average deliberative body. G. S. Dobbins

Logic for the Millions. By A. E. Mander. New York: Philosophical Library, 1947. 206 pages. \$3.00.

It is sometimes difficult for a public speaker to remember the wide scope of tool-subjects from which he may draw strength and keenness for his public address. Particularly is this true of many of us who were prepared for our vocations under the "modern" system of education: we have missed the instruction in grammar, logic, and rhetoric which was considered essential in earlier American education. Consequently, we find ourselves handicapped, for example, when we come up against certain religious groups who still stress such processes of formal reasoning as the syllogism and the enthymeme in religious argument. If, therefore, "it is desirable that a person shall *speak* correctly, it is much more desirable that he shall *think* correctly."

Even though someone else has said that "there's nothing logical about Christianity," it behooves all religious speakers to be able to "hold their own" or to "follow through" when the need for logic appears. For this reason, a book like Dr. Mander's *Logic for the Millions* is a "must" for all religious speakers. The volume contains as stimulating discussion of the laws of thinking as was Drummond's admonition to *learn how to think* "He who cannot reason is a fool; he who will not is a bigot; he who dare not is a slave." To achieve the values of clarity and to avoid the pitfalls enumerated by Drummond, many platform speakers should study Dr. Mander's volume with thoroughness and with regularity.

Charles A. McGlon

Patterns in Modern Drama. By Lodwick Hartley and Arthur Ladu. New York: Prentice-Hall, Inc. 1948. 496 pages. \$4.65.

Play Production and Direction. By C. Lowell Lees. New York: Prentice-Hall, Inc. 1948. 311 pages. \$5.00.

The Technique of Radio Writing. By Luther Weaver. New York: Prentice-Hall, Inc. 1948. 593 pages. \$5.00.

Interest in dramatic literature and in the use of drama in the church continue to increase among our alumni and

in our churches which are making a wide-spread effort to use every available technique, both to vitalize sermon materials and to "reach all kinds of people." Therefore, the volumes here cited merit some attention. The first one contains seven full-length plays that ought to stimulate anybody's imagination, and bring pure enjoyment from a personal standpoint as well. The second volume is a simple, practical discussion of most of the problems that confront school and church groups who want "to put on a play," either for a special service or as part of a well-planned program of dramatics for educational and religious purposes.

Mr. Weaver's is a third volume of value in the *Practical Field for Religious Workers*, since it supplies "more light" on the use of additional techniques in the field. A most exhaustive treatment of radio writing, the book is based on the premise that *oral* language is the primary key to human understanding, and must be carefully, concisely, and clearly used. Every type of speaker and writer should be challenged, therefore, and aided by a reading of the book.

Charles A. McGlon

Fundamentals of Writing for Radio. By Rome Cowgill. New York: Rinehart and Company, 1949. 299 pages. \$3.50.

Script writer for the "Voice of America" radio program, formerly script editor for Station WHA at the University of Wisconsin, and an educator who plainly senses the variety of problems that confront writers of all types of radio programs, Mr. Cowgill has written a book which should be on the work-desk of every person who has anything to do with religious radio—not because the author writes specifically for religious radio, but because he treats so thoroughly all the principles which those in religious radio dare not overlook or handle lightly. In addition to the excellent presentation of principles, Mr. Cowgill has appended seven complete scripts of as many different kinds of radio programs. These examples alone are worth more than the price of the book for anyone who so much as prepares a devotional

for noonday meditation through the facilities of a local station.

Charles A. McGlon

From Friendship to Marriage. By Roy A. Burkhart. New York: Harper and Brothers, 1937. 161 pages. \$1.75.

This is not a new book but it is one of the best that has been written on the subject. The author discusses boy-girl problems such as dating, the problem of intimacy, choosing a mate, the engagement, marriage, and building a home. This book should be read by all adolescents. It is written in language that youth can understand and in a style that is readable. The writer understands fully the tensions youth faces yet he holds firm to a high, Christian ideal in all boy-girl relations.

Findley Edge

So Youth May Know. By Roy E. Dickerson. New York: Association Press, 1948. 259 pages. \$2.50.

Many books have been written to try to help adolescents understand their own sex problems. Some of these books one hesitates to recommend for one reason or another. This volume does not come in that category. It is an excellent treatment of the whole range of boy-girl relationships. It is forthright without being crude; it is scientific without being boring; it is sane without being Puritanical.

Findley Edge

God's Image in Man. By James Orr. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1948. 319 pages. \$3.00.

A real service is being performed by the Wm. B. Eerdmans Publishing Company by restoring to circulation some of the widely read old books. This book is the Stone Foundation Lectures delivered at Princeton in 1903. In 1947 James Orr's *The Christian View of God and the World*, the Kerr Lectures for 1890-91, appeared in reprint; and *God's Image in Man* is a continuation of the thought of that book.

Dale Moody

Power for Action. By William A. Spurrier. New York: Charles Scribner's Sons, 1948. 200 pages. \$2.50.

This is a thoughtful but sketchy discussion of Christian ethics and modern problems. It is addressed to young

people, and the author's intention is to help the reader to understand the relevancy of Christian ethics and to act responsibly on the frontiers of strife in contemporary life.

After a brief discussion of the New Testament basis of Christian ethics, the author undertakes to show how the principle of love may be translated into action. He indicates that Christian morality has a bearing on social issues, but he fails to clarify the distinctive role of Christian ethics in a scientific approach to the complex social problems of our technological civilization. Some of the chapter headings are misleading. For example, chapter 1, which bears the title, "Basic New Testament Principles," is not an exposition of New Testament principles but a statement of the implications of the ethical system of Judaism.

O. T. Binkley

His Country Was the World. A Life of Thomas Paine. By Hildegard Hawthorne. New York, Longmans, Green and Co., 1949. 239 pages. \$2.50.

This biographical sketch emphasizes Paine's contribution to the success of the American Revolution and presents a favorable appraisal of his writings on political freedom which won the admiration and praise of such men as Benjamin Franklin, George Washington, and Thomas Jefferson. Although this volume is based in part upon primary sources and presents factual information, it is not sufficiently critical of Paine's Bohemian ways nor of his religious ideas.

O. T. Binkley

American Freedom and Catholic Power. By Paul Blanshard. Boston: The Beacon Press, 1949. 350 pages. \$3.50.

Here is a book that should be read by every American citizen. The recent explosion of Cardinal Spellman against Mrs. Franklin D. Roosevelt for her stand against the efforts of the Roman Catholic Church to get federal aid for parochial schools made the contents of this book a matter of national interest. The book was first printed in March, 1949, before this issue reached the front pages of newspapers; but it is the one book to read if one desires an authoritative guide to

the whole problem. "My own conviction," Blanshard writes, "is that the outcome of the struggle between American democracy and the Catholic hierarchy depends upon the survival and expansion of the public school." (p. 286). Blanshard does not think that the hierarchy will win the battle between public and parochial education, but it is the duty of American citizens, especially American ministers who believe in the separation of church and state, to become informed and to give information to people. When the author says that he has "had the assistance of some of the most distinguished and scholarly critics who ever united in the attempt to make a book factually impregnable," (p. 7) he explains why this reviewer urges the reading of this book for a correct understanding of the American situation.

The issue, however, as Blanshard sees it, is not a religious issue primarily. When a church attempts to control politics, medicine, education, birth control, marriage, newspapers, science, labor, radio, and the moving picture industry it is no longer a matter of personal faith. "It is a matter of the use and abuse of power by an organization that is not only a church but a state within a state, and a state above a state," Blanshard rightly argues (p. 3). The Catholic Church claims control over all matters of faith and morals, and this may be so defined as to include all thought and action. Nothing in human experience would escape the dictatorship of a hierarchy that attacks not only public education, but the separation of church and state and the rights of men to choose their own religion. And these are the foundations of democracy.

Paul Blanshard gives emphasis to one point that should not be neglected. It is the fact that many of the best American citizens are Roman Catholics. This book is no attack on them, but upon a hierarchy controlled by Italian bishops for the last four hundred years. But when Catholics and other Americans attempt to justify the public utterances of Cardinal Spellman by reference to the noble lives of Catholics such as Frank Murphy they forget the distance between priests and people.

Dale Moody

General Education In a Free Society. Report of the Harvard Committee. Cambridge: Harvard University Press, 1948. 267 pages. \$2.75.

In recent years there has been quite widespread discussion as to the objectives of education in a democracy such as ours. The basic question is, "What shall our schools teach so as best to meet the basic needs of the individual and to prepare the individual to contribute to and function effectively in a free society?"

In the spring of 1943, President James B. Conant of Harvard University, appointed a committee from the faculties to study the "Objectives of a General Education in a Free Society." This volume is the findings and report of their study.

The basic question is, "What then is the right relationship between specialistic training on the one hand, aiming at any one of a thousand different destinies, and education in a common heritage and toward a common citizenship on the other?" The future society will be greatly affected by the answer given to that question.

This committee has made a scholarly study and as a result has rendered an invaluable service. Issues have been presented clearly so that one can draw his own conclusion.

Following this section is a thought-provoking study of the theory of general education. Briefly, general education is defined as "that part of a student's whole education which looks first of all to his life as a responsible human being and citizen." Special education is the term used to denote "that part which looks to the student's competence in some occupation." The problem confronted in this section is "How to save general education and its values within a system where specialism is necessary." The conclusion is reached that the abilities that should be developed in every person through the processes of a general education are: "to think effectively, to communicate thought, to make relevant judgments, to discriminate among values."

The committee also concludes that the three areas of natural science, social studies, and the humanities should form the continuing core of study for all students. However, all would not necessarily have the same courses. Even those who had the same courses would not study them from the same point of view. For example, English as studied by commercial students and English as studied as a college-preparatory course might be entirely different. This core of study in general education should take up about one-half to two-thirds the student's time, depending on whether they plan to continue their education. The other third should be given to a specialized training pointing to and preparing for their life's work.

The last part of the committee's report is given to a practical application of their findings to the curriculum of Harvard College.

This volume will certainly be ranked as one of the most important books on the philosophy of education that has been written in this decade.

Findley Edge

Federal Aid to Elementary and Secondary Education. By Charles A. Quattlebaum. Chicago: Public Administration Service. 1948. xii, 191 pages. Paper, \$2.00.

Prepared by the Educational Analyst of the Legislative Reference Service of the Library of Congress for the House Committee on Education and Labor, this volume is valuable for the extensiveness of the materials presented in charts and graphs relative to appropriations, salaries and other costs of educating the youth of our nation. Since the question of aid to education will inevitably arise in future Congresses, all citizens—and especially Baptists—ought to become informed of such facts as are available. Not only the facts, but the interpretation of the facts, pro and con for Federal aid are also presented herein.

Charles A. McGlon

Root Out of Dry Ground. By Argye M. Briggs. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1948. 323 pages. \$3.00.

The scene of this gripping novel is laid in a small town just west of Fort Worth, Texas, about forty-five years

ago. The chief characters live in a lean-to shanty connected to a blacksmith shop at the edge of town, and are thoroughly unlovely until Jansie, the hunch-back girl, gets converted at the Baptist church. Then a new glow enters the shanty as Jansie struggles to enable Chrissie, the young foster-sister whom she rears after the death of the mother, to rise to a better kind of life than Jansie herself has ever known.

I know of no other novel in which the religious theme is introduced so artfully. There is no preaching or moralizing, yet the story conveys a tremendous message. The realism with which the sordid life "on the other side of the railroad tracks" is depicted becomes almost nauseating at times, and yet one of these drab characters explains the way of salvation by faith in Christ with a simplicity that is eloquent.

Root Out of Dry Ground won the Eerdmans \$5,000 Fiction Award for 1948. The decision of the judges is abundantly vindicated by the acclaim of many reviewers. The book is splendid for young people, as well as for adults.

H. C. Goerner

Hidden Rocks. By Harry Jaeger. Boston: The Fellowship Press, 1949. 118 pages. \$2.00.

This is a devotional commentary in the form of sermons on the book of Jude. It contains some very good things, but also some very bad ones. All who in any way deviate from Jaeger's brand of fundamentalism are branded as apostates, traitors, day-dreamers. The language of the author is definite, militant and sarcastic to the extreme. Modernism, liberalism, neo-orthodoxy fall under unqualified indictment. We are asked to believe that Karl Barth is afflicted by a subtle and central error, namely, 'of exalting man and human reason to a Supreme position of worth, and thereby reducing God and His revealed Word to a low level of authority and significance.' (p. 13) Jaeger—true to his name—has a keen scent as he hunts for heresy. Dr. George Buttrick, whose writing fascinates him 'for the sheer joy there is in reading beautiful literature' (p. 20), is

doubly dangerous because he misses the mark so closely. The famous preacher of New York is accused of a 'humanism or humanitarianism of sorts with men and God sharing equal honors in the world's redemption.'

In view of the samples of utterly unfair interpretation of views other than his own it is amazing to read in the last chapter that Jaeger asks: "Cannot the more vigorous fundamental voices within our denominations take on tones of earnest love rather than the discordant off-key tone of rancour and derision." Surely, there is not a trace of 'weeping and yearning love' which our militant and self-righteous scribe commends to his brethren. In one breath he damns and judges worthy servants of the Lord such as Barth and Buttrick, and then pleads, "Let us not be premature in our haste to condemn them. Let us not deem the ark of God's mercy to be shut to them until He has shut it and sealed us inside with Him." (p. 117).

William A. Mueller

Father Abraham's Children. By Perry Edwards Powell, Ph.D. Christopher Publishing House, Boston, 1949. 157 pages. \$2.00.

If you have an hour or two to devote to curious relaxation, try this book. It is a new, expanded and elaborated version of the Anglo-Israel myth. Here it is developed with a great show of scientific anthropogetic record to include all the free and dominating peoples of the world. It is almost absolutely devoid of documentation, in that respect of course anything but scientific.

It is well written, full of legend, myth and fresh imagination, all set down as serious and unquestioned history. Genealogy tables of peoples and royal lines are freely inserted.

I have been unable to decide whether the author means to amuse his readers or is obsessed with a theory. Anyway, it is a good story.

W. O. Carver

St. Paul the Traveller and the Roman Citizen. By Sir William Ramsay. Baker Book House, Grand Rapids, Michigan. 1949. 402 pages. \$3.50.

Originally published in 1895 this very profitable volume has been out of print and virtually unprocurable for many years. The first edition was reprinted at least sixteen times, and the author subsequently prepared a second and then a third edition. The new publishers are rendering a real service to students of the life of Paul, for Ramsay remains a recognized authority especially in matters of geographical and historical interest. According to the publisher's announcement, a second volume by the same author (*The Cities of St. Paul*) will be reprinted soon.

In *St. Paul the Traveller*, Ramsay deals primarily with the life of Paul as a travelling apostle busy in the establishment of Christian churches. There are chapters also on Paul's early life, on the history of the church from 30-40 A.D., and on the composition and date of Acts. As he supplies many an interesting geographical and historical detail relative to Paul's journeys, the author staunchly defends the historicity of the book of Acts.

Many ministers who have long known of the value and importance of Ramsay's books will be pleased at the prospect of being able to add such reprints to their own libraries.

H. E. Turlington

Protestantism Faces Its Educational Task Together. By William Clayton Bower and Percy Roy Hayward. C. C. Nelson Publishing Company, Appleton, Wisconsin. 292 pages. \$3.25.

This splendid book was reviewed in the July, 1949, issue, page 376. It was erroneously reported that the volume was published by the Association Press. We deeply regret that the error was made, and are glad to make this correction.

The Reign of Grace. By Abraham Booth. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1949. 291 pages. \$2.50.

The Reign of Grace is an old classic on the dispensation of grace first published in 1768. This attractive reprint is from the sixteenth London edition. An introduction of 24

pages by Thomas Chalmers and a memoir of 38 pages are included.

Great Art and Children's Worship. By Jean Louise Smith. Abingdon-Cokesbury, 1948. 200 pages. \$2.50.

With all that is being written nowadays about visual aids to worship more books of the quality of this one are needed. It contains a most helpful chapter on "Choosing and Analyzing Art for Children," 24 complete programs centered around specific art masterpieces which are reproduced in full-page size, and a list of sources for suitable pictures. Any leader of Juniors or Intermediates will find valuable help here.

Luther and Music. By Paul Nettl. Muhlenberg Press, Philadelphia, 1948. 163 pages. \$2.25.

Not until the Reformation was music recognized as a profound means of expressing religious faith, and only then was music accorded its present place in the worship service. With the hymns of Martin Luther was born a creative urge which reached its culmination in the mighty works of Johann Sebastian Bach. The author presents an informative and convincing record of the development of music as a uniquely Protestant art.

What is the Bible? By S. H. Hooke. SCM Press, London. 77 pages. 2s 6d.

This small volume is part of the set "Viewpoints, Contemporary Issues of Thought and Life." Prof. Hook discusses the place of the Old Testament, Revelation, Inspiration and briefly such themes as the relation of the Bible and History, the miraculous element in the Bible. Much is packed in its 77 pages.

Food: For the Body, For the Soul. By Frances Youngren. Moody Press, Chicago, 1948.

This is a combination cookbook and book of devotional readings which is designed to help the mothers keep an even balance between physical food and spiritual growth.

The Big Fisherman. By Lloyd C. Douglas. Houghton-Mifflin Company, Boston, 1948. \$3.75.

Lloyd Douglas after writing *The Robe* enters again in the biblical field to discover a plot for his eleventh novel. *The Big Fisherman* is a story about Simon Peter, which, though highly fictional in character, does present some historical data on his life. Those who have read the previous novels of Douglas will be equally satisfied with *The Big Fisherman*.

Christianity Where Men Work. By Ralph Norman Mould. New York, Friendship Press, 1947. 95 pages. 50c.

A discussion of the opportunity of Christian workers to improve industrial relations.

The Isle of Que. By Elsie Singmaster. New York, Longmans, Green and Co., 1948. 152 pages. \$2.25.

The story of a farm family whose members conquered fear and lived constructively.

No Land is Free. By W. T. Person. Philadelphia, The Westminster Press, 1946. 272 pages. \$2.50.

A novel of family life in the swamp country of southern Arkansas.

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